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THE

LIFE OF CARL RITTER

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LIFE OF CARL RITTER

LATE PROFESSOR OF GEOGRAPHY IN THE
UNIVERSITY OF BERLIN

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BY

W. L. GAGE

EDITOR OF RITTER'S SINAITIC PENINSULA AND PALESTINE,
AND TRANSLATOR OF HIS LECTURES ON
COMPARATIVE GEOGRAPHY

WILLIAM BLACKWOOD AND SONS
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TO

PROFESSOR ARNOLD GUYOT,

TO WHOM SO MANY ARE INDEBTED FOR

THEIR INTEREST IN THE LIFE AND LABOURS OF RITTER,

THIS WORK

IS AFFECTIONATELY INSCRIBED

BY HIS FRIEND AND ADMIRER,

THE AUTHOR.

PREFACE.

LITTLE need be said here that is not told more fully in the book itself. That the volume is not larger is not owing to the lack of materials, but in great part to my conviction that the character of Ritter can be made quite as distinct drawn on this as on a larger scale. Should the work meet with the favour which the nature of the theme far more than the execution of the task is calculated to win, I purpose to follow it within a year or two with a volume of letters from the pen of my late teacher, descriptive of his numerous journeys, and illustrative of his life while Professor in Berlin. It would be unjust to dismiss this book without acknowledging my obligations to many German friends referred to specifically in the footnotes, but more especially to the volume prepared by Ritter's brother-in-

law, Dr Kramer, the able and learned Director of the Orphan-house at Halle. No one who is not familiar with the faithful manner in which Kramer has collected materials, can appreciate adequately the great help which I have derived from this source.

If, in the arrangement and exposition of these materials, I have attained to any degree of success, it is nearly all the merit that I dare claim. That the preparation of the book has been a delightful task the reader will readily suspect, but he cannot enter into an enjoyment of those friendships in Germany which have made the past two years so sweet both in the passing and in the recollection.

W. L. GAGE.

LONDON, *Sept.* 3, 1866.

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THE

LIFE OF CARL RITTER.

CHAPTER I.

THE CHILD AT QUEDLINBURG.

RITTER'S PARENTS—HIS YEARS OF CHILDHOOD—THE REMOVAL TO SCHNEPFENTHAL.

CARL RITTER was born at Quedlinburg,* near Magdeburg, 7th August 1779. The house in which he first saw the light still stands, a neat, simple dwelling, which seems to have been in the possession of the Ritter family for more than a century. His father was a physician, and, subsequently to the year 1772, he was appointed medical adviser to Anna Amalie, abbess of the Foundation of Quedlinburg, and sister of Frederick the Great. The ancestors of Dr Ritter were all of them men of good position, and a portion of them belonged to the learned professions.

* Within the past year his fellow-townsfolk have erected a fine statue of the geographer—witness at once to his eminence and their good sense and kindly feeling.

No one ever came into close relations with Carl Ritter without noticing, if he were acquainted with the character of his father and his mother, how singularly blended were their qualities in the son, only heightened by the culture, the long life, and the providential discipline which he enjoyed. It is therefore not irrelevant, but absolutely necessary, in order to learn the character of the geographer, to glance at the disposition of those to whom he owed his being, though, as will be seen, no large portion of his training.

The father of Carl Ritter had settled at Quedlinburg while yet a young man; but by virtue of his skill, abundant traces of which still exist, he had attained an extensive practice. The papers which he left behind at his death, the notes in his diaries, the digests of medical literature which he made, the full accounts of his own most difficult cases, yet remain to testify to his own skill. In every other respect, too, he was a man of great excellence. Gutsmuths, the distinguished educator, whose name will subsequently become familiar to the reader, has recorded the following tribute to Dr Ritter in a letter to one of his sons, on the occasion of his birthday:

"It is a most difficult task for me to hold him up to you as an example, for I can never think of him without feeling like a desolate child standing before the portrait of a buried father. With all his varied attainments he was no braggart; indeed, from his manner, one would scarcely believe him to be a man of extensive knowledge, for he was modesty itself. He never spoke in a way to injure persons of high or low degree.

He understood the art of overlooking small faults and taking no note of them, while seeing them all. He was extremely sympathetic, and, ah! how many times have I seen that painful, intent, straightforward look which was characteristic of him when he had to give a patient up, and tell him that there was no longer hope. He possessed forbearance and patience too in a remarkable degree, and this enabled him to bear up under attacks which excited the astonishment of all who knew him, since he was naturally of a hasty, choleric temperament. Modesty, the want of any stubbornness or obstinacy, sympathy with pain or distress, and a long-enduring patience, were qualities which signally marked his character.

"The last years of his life were embittered by the persecutions of a medical pretender, who, by decoying the educated physicians of Quedlinburg and by extolling his own skill, had secured a good share of practice. This Dr Ritter did not envy him; but when the shameless charlatan began to be not merely insulting and indecent in his attacks on men of established position, but to be dangerous to the wellbeing of the community, and to be sacrificing the life and health of scores, Dr Ritter most reluctantly, and prompted only by a sense of duty, made complaint of the perilous character of the methods employed by his unscrupulous rival. The man's attack became subsequently more vehement and foul than ever; he circulated papers filled with false accusations among all the lower and looser people of the town, and, though they had no credence with

those who knew Dr Ritter at all, yet, as he did not deign to answer them, they found more acceptance than they ought. This so wrought upon his sensitive temperament that he was attacked with quick typhoid fever, and died in the thirty-eighth year of his age. He left behind him a widow and six children, five sons and a daughter. The scene at his funeral bore ample witness to the honour in which he was held by all who knew him, and silenced the malice of those who had traduced his good name, and indirectly brought him to a premature grave. As one of his admirers said of him, 'He was a man whom princes prized, his fellow-physicians honoured, friends loved, and enemies were forced to respect against their will.'"

Carl Ritter's mother possessed, if possible, a more remarkable character than her excellent husband. Though entirely destitute of learning, and making not the slightest pretence to culture, she yet displayed qualities so eminent that a friend of her second husband has commemorated her virtues and admirable traits in a special work.* She was a truly remarkable personage. All who knew her prized and loved her, and the nearer they stood to her, the higher was their estimation of her worth. The sterling qualities of her nature expressed themselves in her face, and made her as lovely as she was good. Hardly any higher praise can be passed upon her than this, that she was all that one could wish a wife and a mother to be. Gutsmuths

* 'Hoogen, Einige Blumen um den Aschenkrug.' See also 'Schlichtgerolt's Necrolog.' for 1800.

has given a sketch of her, from which a few words can appropriately be selected. He says of her: "She was not what would be called learned in any sense of the word. She never received much school instruction, but she had a good mind, which was much improved by intercourse with the world. Her nature early inclined her to religious meditations, and so she was well prepared for her premature death. Devotional writings of the better class were a necessity of life with her. Her moral character was without blemish; in her efforts to attain the highest qualities which should adorn a woman, she often displayed an anxiety which sought expression in tears. With this native sensitiveness of nature, she had an extremely delicate nervous system. I remember her being seized with violent attacks of cramp after merely listening to the gentlest strains of a piano. And yet with all this tenderness and sensibility, she had a man's power of endurance, which she eminently displayed on one notable occasion—the death of her first husband, Dr Ritter, a noble man, whose worth the world never knew. When the attacks of the typhoid fever which carried him off had reached their height, I, who have generally no difficulty in watching physical suffering, could not endure the sight, but remained with him to the last breath."

It was indeed a painful discipline to which the death of her beloved husband subjected her. But, deep as was her distress, she recognised in the event the hand of God, of whose inexhaustible love and inscrutable providence she was soon convinced in the clearest man-

ner. The way in which her needs and those of her six little children were met, almost directly after the loss of their father, strengthened her faith as no previous event of her life had done. The fear that she was not thankful enough to God for His kindness to her, almost deprived her, as she once wrote to Gutsmuths at Schnepfenthal, of courage. It must in candour be confessed that the type of her piety, in common with the most of her time, did not bear the impress of rigid doctrinal training; and it was the custom to speak of her as a woman whose piety, though indisputable, was yet characterised by the rationalism of her age. Still this piety of hers had its roots in great principles of faith, which, though to a good extent disowned by her age, became fixed and matured in spite of herself, and prepared her to endure what God's providence had in store for her. And on looking over her letters, one may repeatedly find lines of poetry and quotations from well-known prose authors, which show conclusively that in her heart she cherished the greatest faith in God. Of all poets, Gellert was the one whom she most loved. Her favourite pieces, "My few days' trial fairly past," and "My life's stream rushes by," in which she found the true expression of her inmost feelings, were her consolation on her deathbed. In all the severities of discipline which God laid upon her, in all the narrowed circumstances of her widowed life, she always had a heart full of thankfulness and contentment. This is often expressed in letters to Gutsmuths, the more touching from the very simpli-

city of her language. In her epistles there are no empty phrases and high-sounding words. In a letter written early in the year 1786 she says: "I have been learning anew that when we submit ourselves unreservedly to Providence, in our hardest trials we are able to see that God is leading us by a secret path to our best good." Towards the end of this year she lost first her mother and then her youngest child, an extremely interesting boy, and, next to Carl, her special favourite; and, despite the suddenness and the severity of the stroke, she was able to write shortly after: "If any one had told me ten years ago that I should receive so much power to endure trial upon trial, I could not have believed it; but it *is* true, God can do for us indescribably more than we can ask or even think. My dear friend, if you at any time think of me, do not picture me to yourself as the sad being you once saw me; no, believe me, my faith in God, and the thought that I am one of those happy mothers who have added to the lists of the children in heaven, gives my soul real joy. From this I have derived comfort in my darkest hours. And what are grief and sorrow even at their worst? They are no heavier load than that which Jesus bore." Thus it appears that gradually she came to attain perfect confidence in God. In the same letter from which the above words are quoted she says: "I have given myself entirely over into the hands of God."

This entire consecration of her will to that of her heavenly Father could not fail to be accompanied by the strongest love to her fellow-men, and a desire to

serve them so far as she could in the comparatively narrow circle of her daily life. She watched over her children with the utmost care and tenderness: to them was devoted the larger part of her thoughts. Yet all the duties of her life were discharged with punctilious fidelity and cheerfulness. Even when her children were removed from her direct presence and care—the oldest to enter the Gymnasium of Bernburg, and two younger ones to be transferred to Schnepfenthal, and to come under the immediate direction of Salzmann—her motherly care never permitted her to lose sight of them. "You know," she writes to Gutsmuths, "that my single wish in behalf of my children is, that they may become useful men and good Christians." Very attractive in their simplicity are the accounts which she gives of her little ones to this tried friend, and very touching the letters which she sent then to her little Carl, afterwards guarded by him as a sacred possession. Her children paid back her affection to the fullest degree: to give pleasure to their mother was the most potent spur to prompt them to fulfil every duty. This tender relation existed between them and their mother till her death.

Her marriage to Zerrener made a great change in her whole life. He was a widower, and the father of four little children: so Mrs Ritter assumed the charge of a numerous family, which was soon increased by new additions. The straitened circumstances to which she was obliged to conform herself, with this larger number of children expecting their daily bread and the supply of all their needs, were all made tolerable by

her skill, her regular habits, her activity, her efficiency, her calmness, prudence, and excellent judgment. And, withal, she kept her own native spirit of liveliness unchanged, finding pleasure in those little everyday matters from which, if one possesses the happy talent, so much satisfaction can be drawn, and which can, in a perfectly harmless way, yield so much amusement. Her husband, who was not only a clergyman, but an inspector of schools, a writer of educational works, and the editor of a family paper having an extensive circulation, found in her a most appreciative, faithful, and sympathetic companion. She accompanied him in his frequent journeys; and in his natural inclination to melancholy, her lively temperament was of the greatest service.

Her character never shone out in a fairer light than in her premature death. In the summer of 1799 she had a severe fit of sickness, which confined her to her bed for a long succession of days and weeks. On one of the last days of September she wrote to her son Carl: "I hope, with God's good help, to be able to go to church again in a week from this time. We have then our harvest thanksgiving. And although for myself I have not much to do with the gathering in of the corn, yet I have many thanks to render to God for the restoration of what I prize most, my health. Ah, my dear Carl, how much profit I have harvested for my soul during this long sickness! The sick-bed is certainly a good school for us; we learn to view things on another side from that which is turned towards us when we are

well. To you, my dear son, I am not afraid to say that God has shown me much favour during these long days; He has given me peace of mind, patience, and complete acquiescence in His will. And even if it had been appointed that I should not rise from my bed again, I believe that I should not have lost the sense of His grace so far as to murmur." She had to learn sooner than she expected how well-grounded was the conviction conveyed in that last line. For although she was completely restored then, and continued well long enough to enjoy the festivities of the Christmas Eve, yet on the very next night she was attacked with acute rheumatic fever. In spite of the best treatment and the most affectionate care, the disease made rapid progress, and she died on the first night of the new year. She had often very violent pain, but she governed herself with a truly heroic spirit, and looked death peacefully in the face, even while her family and friends were choking with grief. The religious exercises of the day before, which she had most deeply enjoyed, now seemed to comfort and strengthen her in a manner which she little expected. Then it was that those hymns of Gellert, to which I have already alluded, were recalled with great delight. Strong as was her love of life, and firmly knit as were the bonds which bound her to this earth, the wish became all-powerful with her to surrender herself absolutely to the will of God. In all earnestness she said to the members of her family, as they stood weeping around her bed, "My children, do not call me back from God;" and when

her husband said, with tears, "Oh, if God would but hear our cries!"—she said, with yet more earnestness, "No, no; you must not say that." She retained her consciousness to the last, and happily her closing hours were free from pain. She died at the age of forty-seven years.

The determination of character which Ritter received from his parents was rather inborn than communicated. They were removed either from life or from his immediate presence before he had time to receive from them that direction which they would unquestionably have given to his life. It remained for two men, whose names will frequently appear in the following biography, to impart to him many excellent principles, and to give him impulses whose good effect he carried with him to the end. No life of Ritter would be complete without a sketch of Gutsmuths and Salzmann. The former of these was, so to speak, the elder brother, the other the second father of Ritter.

Johann Gutsmuths, like Ritter, was a native of Quedlinburg, and his senior by twenty years. He displayed at a very early age a great deal of mental force, which made a way for itself in spite of the narrow circumstances in which he received his earlier training. He was of a very practical nature, and was particularly fond of drawing, in which, had he enjoyed good advantages and been able to prosecute its practice, he would without question have attained to eminence. With this taste was joined an extraordinary love of nature; and as the anxious care of his mother did not permit

him to gratify it as he wished, and restrained him from freely wandering over the country in the neighbourhood of his home, he found what compensation he could in climbing to the roof of the house and gazing for hours at the fields and at the distant Hartz Mountains. His character was naturally merry and free. He endured the many limitations of his childhood with an uncomplaining spirit, and the tender love of his mother was an ample compensation for many things of which he was deprived. The pleasure which he took in learning, the satisfaction which he experienced in the society of his teachers, and the comfort he took in the society of friends of his own age whose spirit was congenial with his own, made his life more and more enjoyable, despite the increase of the limitations which ensued after the death of his father. This event led him at once into active life, and at the early age of eighteen he became a private tutor in the family of Dr Ritter. He gave himself so assiduously to his vocation, and was so successful in it, that several families wished to secure his services in behalf of their own children. Two years subsequently he entered the University of Halle, intending to devote himself to theology; but he did not lean so strongly to this department as to the natural sciences, to the art of teaching, and to the modern languages. At the close of his academical course he devoted himself anew to his labours in Dr Ritter's family, and the strongest ties of affection and esteem knit him to its heads. Indeed, so unselfish and genuine was this regard, that after the father's sudden

death, and when the mother had frankly confessed to him her inability to continue his salary, he still remained and devoted himself assiduously to the welfare of her sons. There was therefore no time in the life of Carl when he was not under the firm guidance of a man's hand.

But soon he was to come under the direction of a mind and will even more disciplined still. In the spring of 1784 Salzmann purchased the estate then, as now, known as Schnepfenthal, in the neighbourhood of Gotha, and on the margin of the beautiful Thuringian Forest. His purpose was to establish a school for boys, in which he might test the efficacy and practicability of his long-cherished and now fully-matured ideas on education. Firmly convinced that success must follow his efforts, and in a spirit of genuine faith, he did not yield to the great difficulties of the undertaking, but erected a large building at Schnepfenthal, and secured several teachers before he had a single pupil, or before he was sure whence a single one would come. Nothing daunted, Salzmann determined to adopt a child under six years of age, and make a beginning. He looked over the ground as thoroughly as he could, seeking to find a lad of promise whom he could educate on the principles which were to lie at the foundation of his method. He accidentally heard of the death of Dr Ritter, and sent two friends to Quedlinburg to make inquiries whether among the children there was not one who should be just such a lad as he was then looking for. The result was satisfactory, and

the proposition was made to the mother to surrender her favourite child Carl to Salzmann, to be trained in the future entirely by him. It was not without the most severe inward struggle that she could bring herself to take the step. She wrote to a Mr von Puttkamer, a friend of Salzmann, who had interested himself very much in the affair: "It is with the deepest emotion that I take up my pen to thank you for the fatherly interest which you have showed in behalf of my dear Carl. I wish it were in my power to express the feelings that my heart dictates; but words are too weak to do so. God is the witness of my gratitude. Please excuse me that I have so long postponed the decision; it was too sore a trial for my motherly heart, and I could not hastily come to any result. But God, who never tries us beyond what we are able to bear, showed Himself in this matter, as He has done before with me, a God of love; He quieted my heart and strengthened my confidence in Him to such an extent, that my resolution was at last taken with less difficulty than I could have expected. I was the more assured from the fact that little Carl was much pleased with the prospect, and I cannot help thinking that the direction of the whole matter has been the work of God."

In the beginning of June she made her preparations to bring her son to Schnepfenthal. Gutsmuths, the faithful teacher of her children, was to accompany her. The older brother, John, the senior of Carl by four years, was to go also. The clothing which was needed

for the children was in part provided by an old friend of Mrs Ritter, and the journey was made. A stay of several days in the family of Salzmann served to lay the foundation of a strong attachment. The first result of this was that Salzmann proposed to receive the older brother as well as Carl. This was accepted with all the more readiness from the fact that Gutsmuths had been also invited to become a teacher at Schnepfenthal, and had concluded to remain there, even at the cost of refusing an advantageous offer which had just been made him in another quarter. After her visit the mother writes to Mr von Puttkamer as follows: "I went with Mr Gutsmuths and my two sons last Tuesday to Schnepfenthal. We arrived safely on Thursday. I found in the Salzmann family such noble, true hearts, that I cannot thank God enough for being allowed to know them. We had the good fortune to make so favourable an impression on them, that they were not only willing to receive my little Carl, but also my older son, to make good men of them. In Gutsmuths Salzmann recognised a man of so much worth, that he proposed to him to remain and become a teacher there. You may imagine how much joy this all gives to my heart. It is a year to-morrow since God deprived me of my dear husband, and in this year He has really done for me more than I should have dared to ask. I must break off, for I am so moved that I fear it is not well for me. These sudden transitions and changes, now of sorrow and now of joy, take strong hold of me."

CHAPTER II.

THE PUPIL AT SCHNEPFENTHAL.

RITTER'S EDUCATION AT SALZMANN'S INSTITUTION—THE CHOICE OF A CAREER.

THUS it was that Carl Ritter was brought to Schnepfenthal, which was to become to him in every respect his second, indeed his real, home. He remained there till the end of his seventeenth year—in all, eleven years. Here it was that the native qualities of his mind and heart, together with the lessons which had already been implanted upon his character by his excellent parents, were to bear their first fruit, and to display a portion of that grace which was to characterise his whole future life. And indeed he preserved to the day of his death the most delightful recollections of the place where he spent the best years of his youth, and cherished so tender a memory of the men whom he had known there, that it became the source of the greatest blessing to him. A word of greeting which he received from a friend at Schnepfenthal, as he lay upon his deathbed, sent a thrill of joy to his heart.

And in truth it would have been difficult to find a place which would have been better adapted to fit him for the calling to which he was to devote himself than Schnepfenthal. Here his thoughtful and sensitive nature found its most quickening stimulus on every side. The beauty of the spot itself, aside from its quiet seclusion, must have made the deepest impression upon him. It is situated just upon the northern edge of the Thuringian Forest, on the gentle slope of a hill in front of which extends a fertile plain as far as the city of Gotha, six miles away, and with the Thuringian range just behind, here pierced with an opening valley, in which lie meadows of the rarest beauty, while above are to be seen the mountains, here gentle and finished in outline, there rough and jagged. The charms of the place are so varied and so inexhaustible, that Salzmann, the founder of Schnepfenthal, always declared that, though the place was hit upon without any special search, it was of all places the one most fitted for the site of such a school as that which he established.*

* If one were to ride from Gotha to the institution of Schnepfenthal, and then return without following the valley a mile further, and seeing the exquisite beauty of that glen which the Duke of Saxe-Coburg-Gotha has made even more beautiful by the tasteful gardens and chaste architecture of his favourite summer palace at Reinhardsbrunnen, he would have little conception of what Schnepfenthal is to those who have lived there. Having known that Ritter was always a great admirer of the beauty of that spot, I well remember that my sensations when I saw Schnepfenthal for the first time were those of disappointment; but when I had repeatedly visited the place, had threaded its wood-paths, passed through its meadows, and seen the charms of Waltershausen, Reinhardsbrunnen, and Friedrichroda, the

The principles which Salzmann laid down as a basis in founding Schnepfenthal are well known. They were those which Rousseau had propounded with so much eloquence in his 'Emile,' and which Badedow had introduced to the German nation at Dessau amid so much applause and enthusiasm. All human relations were to be made happy, and all the misfortunes of society were to be tempered or removed through the agency of education. "Conformity to natural laws" and "enlightenment" were the watchwords of this new reform. Now, in all candour it must be confessed that much that was sought was attained and held as a durable possession; yet, at the same time, there were deficiencies in the training there which were sure to be revealed sooner or later. For in Salzmann's view of moderation and enlightenment and conformity to natural laws, there was the real though unknown surrender of all our deeper human necessities, and a limitation to that which is commanded by human reason, which, with all its power, is the least godlike side of our nature. Nothing had value unless it could stand the test of the reason, and the richest attributes of the human soul were treated as if of little account. And yet, notwithstanding the fact that Salzmann was one of the most prominent representatives of the rationalistic tendency of his time, and that his school stood in immediate connection with that movement, it must be confessed that in

farthest of these but a short walk away, I could understand the enthusiasm of Ritter and Salzmann, as well as of those good friends who still live there and love the spot.

no other place were more powerful elements of positive good at work to compensate what was evil than at Schnepfenthal. The reason of this lay in the remarkable character of Salzmann. In him were united in a remarkable degree the qualities which are needed in the training of the young. Energy, steadfast adherence to principles which he believed to be true, hostility to all shams, unshaken fidelity and unwearied activity, were the chief features which displayed themselves in his whole life; these were pervaded with an earnest desire to benefit his fellow-creatures, a sincere fear of God, and trust in His providence; and with a regard for the character of Jesus, which, if it fell short of adoration, was not destitute of love and veneration, and a desire to follow His precepts and appropriate the beauty and excellence of His character. True, he, in common with the most of his contemporaries, knew not much of the reconciliation effected between God and man through Christ Jesus; the words Sin and Grace can scarcely be met in all his numerous religious writings; the Scriptures were in their inner meaning a sealed book; and the historical development of the Spirit of God in the church, and its influence in all human relations, including those of opening youth, had no meaning to him.* But great as are these gaps

* It may be necessary to caution the reader against judging the position of men who were considered as inclining to or representing the rationalistic tendencies of the past century by that of men who represent it now. The teachers of Schnepfenthal stand, so near as I could learn, upon the same theological ground as that held by Salzmann seventy years ago; but they do not sympathise, so far

in his system, and perceptible as they must unavoidably become in the working of his system, they were in a measure filled up by the simple, abounding trueheartedness of the man, the purity of his character, and the genuine kindliness which fell like light upon all who came within the circle of his activities. He stood among these like a father in the midst of his children, as a lofty example of practical wisdom and piety, from which the young hearts which were committed to him might unconsciously gain strength and self-discipline, entirely independently of the rules which he laid down and enforced for the guidance of his pupils. To this must be added, that he possessed, as few men do, the faculty of dealing with children and winning their affection. The fortunate situation of his school, removed as it was from the temptations of a large town, proved to be a great advantage to his pupils; while the beauty of the scenery around, and the impressions which are often left by mountain scenery,

as I can judge, with that type of rationalism which is represented by Schwartz at Gotha, Schenkel at Heidelberg, and Renan at Paris. Judging by the tests and standards of the present day, their position is nearer the orthodox than the rationalistic party, since they accept the miraculous power of Christ, and utterly repudiate the flippant blasphemy of that school which never loses an opportunity to insult the Christian faith. And if we turn back to the time of Salzmann, we must confess that while his position was taken openly with the party which placed implicit confidence in the capacity of educating the whole man up to such a point that honour, worth, and manhood would be the only things worth seeking, yet he was far from standing where the men do to-day who continued to uphold the Rousseau theory of education; for with these there are vagaries and fancies with which Salzmann had nothing to do, and for which he is not at all accountable.

did much to moderate the evil which would have been effected by a mere cultivation of the reason and the understanding. The goal which he held up as the end of his efforts as an educator, was to form healthy, reasonable, good, and happy men, to mould them so that they would find resources of pleasure in themselves, and be able to confer good upon their fellow-men. To the attainment of this goal the whole discipline of the institute was directed. So far as the training of the body was concerned, it was his object to use the powerful auxiliaries of simple food, warm clothing, regularity, the habit of working, exposure to all kinds of weather, and the gymnastic exercises which he introduced into his school, so as to effectually steel his boys against all physical weakness, and give them sound constitutions. The mental training was directed first and foremost to awaken the power of observation, and to strengthen the power of the understanding. The main attention being directed to natural phenomena, and to what in the most direct use of the word is practical, the ancient languages and the classics of Greece and Rome were neglected. The modern languages, on the other hand, were pressed into the foreground, and many matters which have immediate relation to our daily life received the most constant attention. The greatest care was bestowed upon the cultivation of a thoroughly excellent, pure, self-reliant, and industrious character. To attain this end the main impulse was given by Salzmann himself, whose care of the pupils was as watchful as it was tender.

He availed himself also of a number of simple expedients, which may be found mentioned in his biography, as well as in the magazine which he published at Schnepfenthal. Those which, in other hands, might not have always been followed by the best results, yet were not only safe as administered by Salzmann, but eminently beneficial. Life, which must have been pleasant there under any circumstances, must have been made doubly so by all the arrangements which Salzmann planned for the entertainment of the youth committed to him: the simple but frequent festivals, the journeys of greater or less extent and duration, made in company with him or with some one of the teachers, and the various occupations which blended amusement with instruction.

Such was the atmosphere which Carl Ritter began to breathe before he had completed his sixth year; and under its genial influences he was destined to remain a longer time than almost any other pupil of Schnepfenthal, with the exception of Salzmann's own children. During this whole round of years he was truly to Ritter, what he was called by all the children who entered the institution, a father. The care which was devoted to him by "Father Salzmann," he repaid with the utmost gratitude and affection: to be like *him*, to think like him, and to act like him, was the highest goal of his ambition.

It was a circumstance of the utmost value to Ritter, that Gutsmuths, the faithful and affectionate family friend, removed to Schnepfenthal at the same time

with himself. As the system introduced into the school was such that each of the teachers had the special supervision of two or three pupils, to Gutsmuths was assigned the charge of the two Ritters. His room adjoined theirs, and the care which he took of them was unceasing. The letters which he wrote from time to time to the mother, display the warmth of his affection and his fidelity to the lads. The latter soon felt themselves at home at Schnepfenthal, and they very soon gained the affection, not only of the teachers, but also of all who were brought in contact with them. Gutsmuths's first letter makes the following allusion to the children: "Our dear little folks are very well. Carl is, if possible, a trifle more merry and roguish than he used to be. I asked them both if they wanted to go back, but they answered most earnestly, No. 'I am perfectly satisfied with them,' said Salzmann to me, 'and they are in themselves the best recommendation which I could have of your faithfulness as a teacher.'" In a later letter he gives some details respecting the character of little Carl: "He is very industrious, very good-natured, indeed almost too much so, making him almost phlegmatic. He is beginning to lose a part of that morbid sensibility which he had, and that tendency to weep. He is the same little cunning rogue that he was, and is always about me. I have been making a great effort to bring him out more, and make him a little less shy. He has to be up at six in the morning and to take a little walk. This he does without the least complaining."

The tendency to shed tears Carl Ritter shared with his older brother John; it was derived from their mother, whose nervous organisation, as I have previously remarked, was of the most delicate character. The wise discipline which prevailed at Schnepfenthal dispelled it in the best of all ways—namely, by so far strengthening the general constitution of the children, that they were no longer inclined to weep at the merest trifles. Carl was so subject to this infirmity during his first year at Schnepfenthal, that he was unable to meet the look of hardly any one without giving vent to tears.

Towards the end of the year Carl was attacked by a sickness then largely prevalent among children, and which had in many cases proved fatal. To the excellent watching of Gutsmuths he seems to be largely indebted for his recovery, and before long the faithful tutor could speak encouragingly to the anxious mother. He was soon able to walk to the charming vale of Reinhardsbrunnen and back in the same time which he required when well. His sensibility and tendency to shed tears naturally increased during this sickness, but the open-air exercise which followed his convalescence rapidly enabled him to get the better of this weakness. Soon we find the genial Gutsmuths writing to the mother in this strain: "You will be surprised to learn that the little fellow is my secretary or copyist. At just five o'clock he comes to me and inquires if I have nothing for him to copy; if I have he does it, if not he reads something, or I have some conversation with him." Many of Gutsmuths's letters

would hardly lead us to suspect that he is speaking of a lad only six years of age. Many of the epistles which he wrote at that period, although brief and childlike, are yet very good in substance and correct in form for a child of that age, and in them all there may be seen sure progress. By April of the same year Carl had gained so much in strength that he was able to accompany a party of the older pupils on an excursion with Gutsmuths to Frankfort and Mayence, and he then saw for the first time the city which was to be his home for so large a portion of his life, and which was to become the scene of so deep an interest to him. He acted in a very manly way throughout the whole of the journey, and won the entire applause of his teacher, who not long afterwards wrote to Mrs Ritter: "My rather rough treatment of the good little Carl, proceeding, as he knows it does, from my love to him, has wrought wonders in him. He seems now as if he were made of iron, his extreme sensibility has disappeared, he laughs when he falls down, and has behaved throughout the whole journey in a manner which has won my heartiest approval. He has only given way to his tears a single time. To sum up all in a word, you have every reason to be proud of him."

It is unnecessary to enter into all the details regarding the progress of the little fellow, who under Gutsmuths's wise direction gained in strength and vigour day by day. He was not yet remarkable for his intellectual qualities; he was bright, lively, active, and uncommonly dutiful and affectionate. He was a mere

child, but a very engaging one, the joy of all who knew him. His powers of physical endurance were soon remarkably developed: he took long marches with the older scholars; and even when too young to skate, he could lie down on the ice, and lie for half an hour looking up at the sky. But I pass over the full reports of his progress contained in the letters of Gutsmuths, and proceed at once to the first statements which have come to us of the awakening of his intellectual life, and the manifestation of those powers which were afterwards to be so remarkably developed. In July 1787, Gutsmuths writes: "Carl is diligent, learns much more easily than his brother, is very faithful in his lessons, has excellent judgment for his years, is very sympathetic, lively, and—disorderly in his habits. He is not much of a hand at getting money, but I can't find it in my heart to blame him for it. He is too young, too innocent, too light as yet." Gutsmuths did not yet understand the nature of the character which he was describing. It was not his youth and his inexperience that made little Carl no proficient in the art of trading which was taught the lads of Schnepfenthal, the money used being little slips of paper; he never had that love of acquisition which is so marked in other men. Through his whole life money was to him but the means of enlarging the circle of his knowledge; it never was prized for any lower object.

In the letter last quoted, Gutsmuths says: "He makes excellent maps, better than those which the

largest boys prepare; but he writes badly, as you know." The praises increase with every letter. "Oh, if you were here," he writes at another time to the mother, "how great would be your delight in your dear boy! I can scarcely refrain from giving him a good hug every hour or two. He is a perfect model; there is not a single point in which I am not satisfied with him. Obedience, industry, a lively spirit, energy, spirit, and kindness of heart, are his most striking characteristics. Oh, I only hope he will be what his father was!" Six months later, Gutsmuths writes again in a very playful manner; but through the sportive style, there shines out the light of a wise prophecy, uttered in jest, but destined to be fulfilled in earnest. "Tell Lottie," he says, "that Carl is making great strides towards becoming a professor of geography. It is a perfect delight to give him instruction in this study." Still later, he writes (March 1789): "With little Carl everything goes on just the same as ever. The same dear, good, motherly soul, whom everybody loves. Whenever he comes into my room he comes up to me without speaking a word and gives me a good kiss, then says what he has to communicate, and then marches instantly off. This toll or duty, as you may choose to call it, has a great deal of meaning, and I would not miss it for anything. In his eyes you can see, just as of old, his energy and his lively, cheerful spirits. His industry is by no means without its reward, but assures him real progress. Geography remains his favourite study, and, as nearly

as I can judge, he will one day accomplish something noteworthy in this department." Again, in a letter written in March 1791, he says: "Carl's decided proclivities are towards geography and drawing. He is really very capable, and can accomplish more than one boy in a hundred of his age. If he goes on as he has begun, he will certainly bring no disgrace to his family. With all this he has one of the kindest hearts in the world. That gift, unfortunately, is not too often met. Head and heart are only too prone to have different interests, and to be enlisted against each other. Would you believe that already he reaches up to my shoulders! He is, moreover, very strong and well built; his flesh feels like iron." In a letter written in October 1793, when the little fellow was fourteen years old, Gutsmuths says: "Carl is well, and as good as ever. I confess that his excellent deportment gives me great joy. I hardly ever saw a boy of finer parts or more estimable character. His understanding develops at an equal pace with all his other admirable qualities. I have had several conversations with him regarding his choice of a calling, but as yet he has not come to any decision. It seems to me that his inclination is very strong to study."

In this year Carl was confirmed, and his brother left Schnepfenthal to enter as an apprentice upon his long and honourable career in connection with the book trade. The peculiar nature of his position at the school made the younger brother less fond to follow his own dictates than he would have been had his

parents been able to do for him all that it was in their heart but not in their power to do, and had he not been taken under such conditions as gave Salzmann the power of directing the entire course of his studies and pursuits. The letters written then are not quite full enough to allow us to see the whole unfolding of events at that epoch. We get glimpses of the faithful Gutsmuths giving the best of counsel, not endeavouring to persuade his pupil to take any specific course, but laying all available ones open before him, showing their hazards, their difficulties, and their advantages, but, above all, leaving him free. We see plainly that Ritter, while fascinated on some accounts by the occupation of a draughtsman, for which he had great natural ability and a decided taste, could not bring himself to surrender the prospect of a learned career. We discover Salzmann at first strongly leaning towards the project of Carl's becoming an engraver on copper and a draughtsman, and denying that he had in a high degree the qualities which were requisite for a student; yet later, we find that he receded from a position which was so unjust to the talents of his pupil, and afterwards cordially gave his consent that Ritter should study. Yet all this is only faintly sketched in the letters of that time, for the period of indecision was also one of silence. Even after the choice was made, and Ritter had decided to become an educator, he could not settle at once into the studies and the untroubled mental state which he needed; for, while he was convinced that the task of training the

powers of the young is one of the noblest which man can assume, in his heart he cherished a love for his artistic pursuits which only yielded its ground in course of time. His parents (for his mother was now married again) leaned strongly to the student's life, and promised him all the assistance in their power. At length the decision was fully made that Carl should prepare himself to be a teacher, and that, as a preliminary step, he must prosecute the study of theology. He had already, under the guidance of Lenz, an excellent teacher at Schnepfenthal, commenced the study of Latin. In April 1796, when Carl was nearly sixteen years old, his step-father wrote to him in the following affectionate strain: "I bid you enter upon the study of theology and the art of teaching in God's name, and we will trust to Providence, who knows how true our intentions in this matter are, to provide us with those helps which may be needed to enable you to carry out your design. I am sure that your knowledge of geography, natural history, the modern languages, drawing, and gymnastics, will be of excellent service to you, even during your academical career."

It was not long, however, before he was able to come to a decision which was not only final, but which so entirely commanded every desire of his heart that he no longer thought for a moment of resuming his use of the pencil or the graver. I need not enter into details further than it is necessary to give, in order to show how entirely our lives depend upon the plan and purpose of God, even when we seem to be the most inde-

pendent of any power save our own choice. During the disturbed state of affairs in Frankfort-on-the-Main, when an invasion of the French was constantly expected, some of the leading families withdrew to Gotha and to other places for greater security. Accompanying one of these families was a certain Mr Erecelius, who often ran out from Gotha to Schnepfenthal to study the working of Salzmann's system there. He at once met Ritter, and, becoming deeply interested in him, the two were soon inseparable friends. Carl, speaking of the circumstance in a letter written at that period, says, "He became my second ego." At that time Mr Hollweg, one of the most eminent, if not the most eminent banker in Frankfort, visited Gotha for the purpose of finding a secure retreat for his children. Through the intervention of Erecelius he met the young Ritter, and was apparently much pleased with him. Let me give the story in Carl's own words: "He talked some time with me and asked me to dine with him, enlarging much upon Schnepfenthal, and drawing me out regarding my future course. I do not understand the art of concealment, and so I told him frankly all about myself and what I proposed to do. It seems as if he enjoyed my society, and considered me adapted to the post of educator. He afterwards conversed with Salzmann and Erecelius, friends who certainly have my good at heart. It would almost seem as if I might expect an appointment in his family. It now appears to turn upon the favour which I may find in the eyes of Mrs Hollweg. She desires to see me, and I am to

undertake a journey to Frankfort for this purpose. Oh, what a joy, what a delight it will be if I shall be able to send you a letter telling you of my success! The thought gives me even now the greatest pleasure, that I may be able to announce to you that you are to be freed from one great burden, about which I have often felt very much troubled in my mind. The success of this plan would fulfil the most cherished desire of my heart—to see you free, my dearest parents, from the care of supporting me, and make me, what I have longed to be, able to support myself. How gracious is God, and how wisely He has prepared the way for me from my birth up to the present time! How kindly He has provided for my education! How wonderfully He now seems to be preparing to make my future all that I could in my inmost heart desire!"

On the 5th of July Ritter started for Frankfort. He was received in the most friendly manner by Mr Hollweg, and remained his guest for eleven days. From a letter written to his friends at this time I quote the following lines: "Mr Bethmann-Hollweg has conversed with me several times, and on a variety of subjects, and always treated me in a very friendly way. Within the last two days he has asked me whether I had made up my mind to enter his family, and promised that in case I should do so he would provide liberally for me. He wished that I should go to Halle, and be under the special charge of Professor Niemeyer; and he desired that I should be there by Michaelmas, and should remain there three years. He

even went so far in his kindness as to offer to give me the money which I should need for travelling during the vacations. The Hollweg family is one of the most intelligent in Frankfort. You do not find there the ordinary kinds of city life; there is not a trace of ceremonies and stiff compliments. Everything goes on there with natural ease and grace. Their happiness does not lie in giving great dinners, balls, and the like; but when they want to refresh themselves and spend a pleasant evening, they go out on foot to a little village, although they have four carriage-horses, partake of a very simple repast, and, after spending a very pleasant evening, return, enjoying the freest conversation on the road. Mr Hollweg is a very intelligent and experienced man. He has often been in Italy, Spain, France, and Switzerland. His wife was a Bethmann,* and has travelled with her daughter in Italy and Switzerland. She is a great admirer of the art of painting, and is not an indifferent artist herself. She has a fine collection of copperplate engravings, which I can never satisfy myself with looking at. She has conversed several times with me in French and English. They have already a grown-up daughter and a son of three and a half years, whom they wish to intrust to me."

Ritter had not, of course, the least hesitation about accepting the place which was offered to him in this

* It may be remarked, for the benefit of those readers who have visited Frankfort, that this lady's brother, the business partner of Mr Hollweg, was the founder of that gallery of statuary whose Ariadne is now one of the greatest celebrities of the city.

family, and thus there was set before him a definite goal which enabled him at once to regulate his life to the best advantage. At the suggestion of Salzmann he resolved to spend the next winter in Schnepfenthal, in order to fit himself the better for his studies at the university, and at the same time to gain some practice in the art of managing children. In a letter written at that period he says: "Mr Salzmann has offered me the opportunity of training myself a little in the work which is to be the business of my life. I am going to attend his lectures on the natural sciences, help him to correct the exercise-books, &c. I am also going to be present at the lessons which Mrs Lenz" (Salzmann's daughter) "gives to the younger pupils. Sometimes I go to Mr Salzmann's room and listen while he talks with the little fellows about all sorts of subjects." At the close of the winter it seemed advisable that Ritter should remain another half-year longer in Schnepfenthal—an arrangement which was very satisfactory to him, since, as he writes at the commencement of March to his step-father, "It is always best to go to the university after being thoroughly prepared, in order to derive the utmost advantage from study. The time which I shall spend here, the spring and summer, the finest in the year, is doubly agreeable, because, in the first place, I am able to enjoy the beauty of those seasons here better than anywhere else; and, in the next place, because it will give me such fine facilities for prosecuting the study of botany and mineralogy, which are my favourite sciences. I can say to you in

truth, that some branches, for which I did not use to have any relish, I have during the past winter learned to love; and even the Greek language, which I used to really hate, has given me much pleasure since I could read Homer. But above all things I am interested in mathematics and natural philosophy, particularly as we have good apparatus to perform the necessary experiments with."

The occupations were interrupted in a most delightful and, at the same time, profitable way, by a journey of some length which he made with Gutsmuths and some of the pupils to Leipsig, Meissen, Dresden, the Riesengebirge, Prague, Töplitz, Tinnwald, and Freiberg. His mind was opened to receive with avidity the various scenes which he met upon the route, and the descriptions which he gives of what he saw, in his letters to his parents, show the same power of picturesque narrative which his later works display in so remarkable a manner. In the middle of June he returned to Schnepfenthal. The travellers were received with a perfect ovation. Ritter says, in a letter written directly after: "Scarcely had the post-horn sounded at the foot of the hill when all Schnepfenthal, which had been for hours expecting us, flocked around us. We leaped from the carriage and gave ourselves up to the feelings which one experiences on returning to dear friends after an absence of considerable time. I can hardly tell you what an effort it will be for me to leave this place for the last time—and this although I long to go to Halle on account of its great educational

advantages; for I have learned afresh on my journey how much lies before me to be accomplished before I attain what I see ought to be reached."

Meanwhile he used the time which remained to him in Schnepfenthal to the best advantage. "I am now," he writes, "almost overwhelmed with labours. I have four boys under my special charge; and besides the instruction which I give them, I have also several lessons during the day to give to other pupils. These I prepare with the greatest care, in order to be able to go on at the university as rapidly as possible."

At last, however, the day arrived when it was necessary for him to leave Schnepfenthal. It was the 4th of October 1796. He took his formal leave with a short address, in which he expressed his thanks to Salzmann, his honoured and beloved foster-father, and to the other teachers, in a simple and feeling manner, at the same time congratulating the other pupils on their good fortune in being allowed to remain and enjoy the advantages of Schnepfenthal. In a letter written soon after to his brother John, he says: "I expressed my thanks to the director and his whole family, as well as to the other teachers, in a simple address of my own, at the service in the chapel on the 3d of October. This was really the first hour of my life when I felt myself wholly overcome by excitement and emotion. I trembled in every limb—but not with uncertainty whether I should be able to proceed: I had no doubt about this at all. After the service was ended I hastened into the wood in order to give way freely to my tears.

In the afternoon I went to the room of each teacher, and took special leave of every one. The next morning I was accompanied a part of the distance by all the school; and then, when they were beyond the sound of my voice, I strained my eyes to keep the dearly loved spot in my sight just as long as possible."

Thus was his education at Schnepfenthal brought to an end. And as there has been scarcely another pupil, except those born in the families of the teachers, who has remained there so long as Carl Ritter did, so there has been scarcely a graduate of this institution who has accomplished all that Salzmann proposed as the end of his course of education, so thoroughly as he. He left Schnepfenthal sound and strong in body and in soul, able to endure almost any amount of physical exertion, hardened against wind and weather, his character thoroughly grounded on moral principles, inclined to everything noble and good, and averse to everything despicable and mean. This was all connected with a thoroughly frank and childlike spirit, full of sincere trust in God's providence, which, indeed, we can see was only too naturally gained when we consider the direction given to his life even in his earliest years. Although the theology of Salzmann did not embrace the current doctrine of salvation through the atonement of Christ, yet the name of Jesus was held up to all the pupils of Schnepfenthal as a hallowed title, and one to be spoken with all reverence. More definite instruction was lacking to Ritter as well as to the other pupils regarding the person of Christ, and his letters give us no detailed

information regarding his religious experience. His theology was probably at that time very unformed. Prominent elements of his character were his depth of feeling and his need of love; the latter occasioning that close dependence upon his parents, that intimate connection with his brothers, sisters, and friends, which are expressed so strongly in all his letters. He inherited the sensibility which his mother possessed. It was the source of his purest and sweetest joys, even though it was attended oftentimes with that pain which was inseparable from it. Intercourse, both personally and by letter, with people whom he loved, was his chief delight; besides this, he was of a thoroughly cheerful and youthful temperament, and no one enjoyed more than he all simple and allowable pleasures.

Regarding his intellectual progress, it must be confessed that in those departments which are usually prominent in the German schools—namely, the ancient languages and their literatures—Ritter had not advanced to any considerable extent. To have done so would have required more time and more energy than were devoted to those studies in the school at Schnepfenthal.* This deficiency in his early education Ritter afterwards became more and more conscious of, and made the most strenuous efforts to repair the loss.† The time which he

* Lenz, the son-in-law of Salzmann, and an active teacher at Schnepfenthal, was a great admirer of Latin, and would have been glad to have made more of its study in the school, but was checked in this by Salzmann.

† This was the more needful, because in some portions of the 'Erdkunde,' it would have been impossible for Ritter to accomplish what he

passed at Schnepfenthal was one of great eminence in the neighbouring city of Weimar, in consequence of the gathering of great poets there; but it seems to have exerted no overshadowing influence on Schnepfenthal, and seems not to have been sensibly felt by Ritter.* The natural inclination of his mind appears to have been strongly towards the study of the outward world, and this it was that made geography a favourite science with him, as we have already seen, at a very early period: this, too, prompted his love for botany and mineralogy. As the modern languages and their literatures stood directly in his path, he devoted much time and pains to their acquisition; in French and English he acquired considerable fluency, though not grammatical perfection; he began Italian also, and even embraced an opportunity which was offered of acquiring the Danish.† But it was drawing that afforded him the greatest pleasure, and in this department he early displayed great proficiency. The manuscript maps and the drawings which he executed at Schnep-

did without a familiar acquaintance with Latin and Greek. That great work subsidised not only all the natural sciences, but also all the most prominent ancient and modern languages.

* This may be in part accounted for by the great scientific eminence of Gotha at that time. This capital is much nearer Schnepfenthal than Weimar is, and the Duke of Gotha at that period was not only a truly enlightened patron of the sciences, but a warm friend of Salzmann, and a benefactor of the school.

† At a subsequent period these all stood him in good stead: the French he acquired a mastery in, and spoke it with correctness: the English he did not speak well, in his latest years, certainly, but read it with perfect ease; indeed, a very large share of his library consisted of English works.

fenthal, testify to the excellent grounds which Salzmann had for advising him to devote himself to the career of an artist. He never lost the art of drawing; and all his life, down to his latest years, he was able to sketch with great ease and fidelity to nature. In all his drawings there is seen, however, to be a lack of original creative power, and a strong tendency to copy what lay before him.

It was of the greatest importance that at Schnepfenthal he acquired those habits of labour and of independence which afterwards became a second nature with him, and were of untold value in enabling him to accomplish the great labours of his mature life. With this there were in his heart other prominent feelings—that of the deepest affection for his parents, and an earnest desire to live in such a way as to promote the welfare of his race. This last desire found its expression in his strong wish to enter upon the career of a teacher, for he believed that that was the course which would most readily influence the age. The engagement which he entered into, even in his youth, to serve the Hollweg family, gave this inclination a settled direction, and allowed him to concentrate all his energies upon the calling which was before him. He did not accept this engagement as a merely temporary matter, a thing which assured him a comfortable support and a pleasant home for a term of years, and which should be but a stepping-stone to a different post—he accepted it as a favourable opening to a lifelong career as an educator. Salzmann he took for his model, and his

highest ambition was that his life might be as useful and powerful for good as was Salzmann's. So from the very beginning he had a fixed goal in view, which, on the one hand, prevented his turning his thoughts and his studies to what was merely indefinite, and with little relation to practical life; while, on the other hand, he was not able to concentrate his attention upon any special branch of science, and was compelled in his early years to gain a culture which, though very general in its character, was of the highest service to him in the prosecution of his later work.

These were the chief elements in his character, and these the most important points in his history, when he left Schnepfenthal to commence his studies in Halle. Before entering the university, however, he spent a few weeks at home in company with his mother and sisters, whom he loved most tenderly, and whom he had seen but seldom during his residence at Schnepfenthal. They resided then at Derenburg, a pretty little town, a place which became more and more dear to Ritter, and to which he loved to go in his subsequent vacations to enjoy the society of those who were so near to his heart.*

* While preparing these pages (which has been done at Schnepfenthal, and in the immediate vicinity), I have been allowed to see a pencil drawing of Carl Ritter as he looked during his latest days there. He is remembered perfectly well by my friend Mr Salzmann, the son of the founder of the Institute, and the likeness is said to be very accurate. The features are good, the hair long, and combed down over the forehead, the lower part of the face large, and of a thoroughly gentle expression. Those who have known Ritter as a man can readily

believe that the fine-looking Professor at Berlin was the Schnepfenthal lad perfectly matured.

It may be remarked here, as one of the pleasant customs of this excellent school, that the portraits of all the graduates have been preserved. The most of them hang side by side, covering every available inch of the walls of the room appropriated to them. Happily the invention of *cartes de visite* occurred almost simultaneously with the use of the last vacant inch of the room, and the tables are now gradually filling with albums devoted to this purpose.

It is stated in many of the guide-books of Central Germany, that the reputation of Schnepfenthal has declined of late. Such, however, is not the case. The spirit of the founder yet lives unchanged in the institution, and the teachers are men who inherit from him the policy which prevails, and carry it out literally. The most prominent teachers are grandchildren of the first Salzmann, while the son of the founder, who laid down the direction of the school only seventeen years ago the very day in which I write these lines, still lives in the house of his father, to watch with a loving eye over the prosperity of the institution. No words of mine can do justice to the kindness which has been shown me for Ritter's sake during my repeated visits to Schnepfenthal.

CHAPTER III.

THE UNIVERSITY STUDENT AT HALLE.

THE time which Ritter spent at Halle is in some respects the least satisfactory portion of his life to those who are attempting to follow the unfolding of his career. The full account which he was in the habit of giving in his letters to Mrs Hollweg has unfortunately not been preserved, and the other letters are neither quite distinct nor quite coherent enough to give a full view of Ritter in all his relations. It is plain, however, that his life was a much more checkered one than it has been at Schnepfenthal; there it has been a ceaseless round of pleasure—not a trial had befallen him, not a friend had proved false. It was the paradise through which he was to enter upon the sterner discipline of life, and no friends ever became to him what the Schnepfenthal friends had been, and no scenes so dear as the pleasant vale in the Thuringian Forest. Yet Halle had its bright side—a side which grew more and more bright with every successive month. Friends to whom he was not drawn very strongly at first, afterwards took a leading place in his

affections, and the parting from the university became, as we shall subsequently see, a trial which souls less sensitive than his rarely experience on leaving the university for the scenes of active life. One of the most striking features of his career at Halle is, that his studies bore no direct relation to his subsequent life as a geographer. No direct relation, I am careful to say, for doubtless its indirect relations might be easily traced; but at the university Ritter's entire aim was to fit himself to become thoroughly prepared for his duties as an educator—everything bent to that, and of a direct attention to geography there are almost no traces.

It was the express wish of Mr Hollweg that Ritter should become an inmate of the family of Professor Niemayer, then at the height of his fame. He was then not only a professor in the university, but director as well of the Teachers' Training School connected with the great Francke Institution of Halle, which, commencing at the beginning of the eighteenth century as a simple asylum for orphans, has expanded into the congeries of schools which it now is. Ritter was very soon housed under Niemayer's roof, but his little room was so situated as to be not pleasant, and he had to contend at first with a really severe attack of home-sickness. Add to this the fact, familiar to all who have compared Halle with Schnepfenthal, that its natural advantages are far inferior; "the dirty Halle" is an expression only too common in Germany. It was a great comfort to Ritter that he met there, not

only an old Schnepfenthal friend, but also several young men who had been intimate with his brother John. These all gave him a hearty welcome, and did much to make him feel at home. His own natural flow of spirits accomplished the rest, and in the course of a few days he had adjusted himself to his new position, and was well contented with his new life.

On the 2d of November he was matriculated as a student in statistical science. The account of his entering the university is interesting: it is given in a letter to his step-father: "I have called upon Professor Eberhard to receive my student's certificate. It cost me a thaler and four groschen" (three shillings and sixpence), "and was very readily given to me without my being obliged to submit to the trouble of an examination. It runs as follows: 'In Fridericiana post examen, quo se ad academica studia præstitit idoneum, in numerum Musis addictorum adscriptus est,' etc. From him I went to his Magnificence, Prorector Sprengel, and procured my matriculation ticket, and then I was really a Halle student. When this was all completed, and I had given my assent to the laws of the university in the usual way by shaking hands with the prorector, I felt lighter-hearted. The looking-up the various lecture-rooms* of the professors was my next task, and a most disagreeable one it was; and when I

* There was then no proper university building, as at the present time, and the professors at Halle, as in almost all the German universities of the last century, delivered the lectures in their own houses. The custom still prevails in some of the smaller towns at the present day.

went into Sprengel's auditorium for the first time, I heard the students whispering to one another in a voice loud enough to reach me, 'C'est un nouveau renard.' I acted as if I did not hear them (for what could I do?) and took my place. In addition to this there has nothing disagreeable happened to me since I became a 'fox'" (the term applied to all beginners in the German universities). Yet it is not at all singular that his striking exterior made an impression upon the students, for he was then more than six feet high, slender in figure, and, to complete the picture, wore his reddish hair after the Schnepfenthal fashion, long and free. Besides this, his manner had nothing in it of the ordinary mien of students, and showed that he had not yet learned to conform to their ways.

The most distinguished professor at Halle during Ritter's attendance at the university was indisputably F. A. Wolf, the Greek scholar, best known to the world of scholars out of Germany by his editorship of Homer. He was then at the height of his fame, and his powerfully stimulating influence was felt by almost every one who came within the circle of his acquaintance. Yet Ritter, not yet drawn, as he subsequently was, to Greek studies, does not seem to have felt this, and his diary bears no distinctive traces that the spirit which Wolf infused into most of the young men of Halle reached him. With the exception of Wolf, the list of professors at that time contains the name of no man of marked eminence; the position of the university was by no means thriving, and the number of students

was constantly decreasing. It was only at a subsequent period, when the faculty was joined by Steffens and Schleiermacher, that the number of students increased instantly by more than two hundred names. At the time of Ritter's residence at Halle, Niemayer's name stood next below Wolf's in point of eminence. The subjects on which he lectured were mainly theological in their character, and were not very different in their scope from the instructions which had been given at Schnepfenthal. Ritter was particularly instructed by Mr Hollweg to attend the lectures of Niemayer, and did not feel at liberty to neglect doing so, although it would seem that they did not appear to be so profitable as he had hoped they would be. Nevertheless, the personal contact of Niemayer with those who were inmates of his family seems to have been attended by happy results, and to have awakened a much deeper interest in the subject of education than his mere technical lectures on pedagogy would have done. Yet, in all frankness, it must be said that his was not the nature to draw out the affection and the confidence which had been given to the Schnepfenthal circle. The professor was then overwhelmed with labours; and, moreover, his nature was not of that simple cast with which Ritter was best acquainted. It was more formal and rigid, though entirely kind and friendly.

The lectures which our young student attended during the first term were entirely confined to pedagogy and statistical science. He heard Rüdiger on the latter subject, Sprengel on European history, Jacob

on logic and metaphysics, Eberhard on æsthetics, and Meinert on scientific agriculture. It is a somewhat singular fact, and one which shows how unconscious he was what his future career would be, that he devoted himself to subjects many of which he was to use so little, and passed by the lectures of the celebrated Forster, the traveller, who was at that time a professor at Halle, and lectured on the natural sciences. He wrote fully regarding his various teachers to his father; but I need not quote his words, as the scholars of that period at Halle are now but little known. Rüdiger's lectures on statistical science Ritter heard with the most interest, but Jacob's on logic were the least to his taste. Of him he says: "He has a very lively manner of presenting the subject, but I am so little used to thinking on such subjects that it is extremely difficult for me to fix my attention and to keep it from wandering. Sprengel's lectures on history I enjoy very much, but those most to my taste are Eberhard's on æsthetics." He attended all with the greatest regularity, and did not waste a moment. The direction which his mind took at that period is well portrayed in a letter written at the time. "Jacob is now delivering a course of lectures elucidating Kant's 'Critic of Pure Reason.' Agreeable as is this nice dividing of thoughts and opinions and principles, yet I confess I could never become so great an admirer of speculative philosophy as to make its study the business of my life. After all has been clearly laid down, all difficulties overcome, all doubts set at rest, all op-

ponents vanquished, and everything made lucid and indisputable, I never can bring my mind to see that any positive result is reached and anything really set at rest. In history Sprengel has given us some very good things—a detailed account of the polity of the United States of America, for example. In architecture we build very nice buildings on paper, at any rate, and have good times in calculating their cost and such things. The time which I do not give to the lectures and to the newspapers I devote to a work on medical anthropology."

The next term finds him engaged with the greatest interest on statistical science. The other lectures—those of Rüdiger on finance and police, of Niemayer on morality, and of Gren on chemistry—did not especially interest him. He took up drawing, however, which, as the reader may remember, had been a favourite pursuit of his at Schnepfenthal, and devoted himself to it with great assiduity. Indeed, he seems to have given himself this term with passionate interest to study, and to have made excellent progress. In a letter written at that time he writes: "I believe I have never had such a desire to work—such a fever, in fact, for work—as during the past week. It has been vacation, and I have hardly left the house till after seven in the evening. How happy I have been all this time I cannot tell you."

In the next winter he heard lectures on morality, physics, chemistry, and Roman history. There were none upon mathematical subjects delivered then to the

university, which he much regretted, but he supplied the deficiency as far as possible by private studies. He took lessons in Italian also. His strong inclination to scientific studies is shown by a passage in a letter which he wrote then to his brother, who had just commenced his career in the well-known Nicolay publishing-house at Berlin. "I am almost inclined to envy you," writes Ritter, "in the choice which you have made of a profession. Certainly the calling of a publisher—the duty of supplying the world with the materials of thought—is one of the noblest of callings. What a pleasure it must be to witness the appearance of new works, of new engravings, of new maps! And now a thought strikes me, which I must not forget to note down. Whenever you come across any map, or tables, or anything of that kind which gives much information in a small compass, will you give a thought to your poor brother, and send them to me? All such matters will help me along in historical, statistical, and geographical matters." Books were the great necessity of Ritter's life, and for books alone he consented to incur some debt.

But with all his studies, and with all his devotion to duty, Ritter did not neglect such recreation as would keep him in good health and spirits. After his first chill on exchanging the delightful Schnepfenthal home for the disagreeable Halle, he made new friends, and soon became happy and light-hearted. He never had any taste for the usual debaucheries of student life—the roughness, the noise, the coarseness, all were foreign to

his thoroughly refined nature. He could not understand how the enjoyments which students most delight in could be called pleasures. And yet he was uncommonly merry, bright, and even gay. In a letter written to his brother he says: "I am generally considered to be a light-hearted fellow, and I am so. Really sad hours I know nothing about. Whether it is my temperament, or a happy way of adapting myself to circumstances, or an assured future just as I could wish it to be—from whatever cause or causes—about that I must leave it to others to judge; only this I know, that I am happy—a really happy man; and I mean to be so, as long as I can, for sad hours will come full soon enough."

One of the great sources of satisfaction to Ritter during his university career, was his intercourse with his relations and friends. His visits to Kalbe, where a sister of his mother lived, were always a great pleasure to him. If he could be in the company of good, true, and simple-hearted people, he asked no higher joy. Exactly what he sought he did not find in the Halle families, and Mrs Niemayer was almost the only lady to whom he was heartily drawn. For her he had great admiration. They used often to play chess together, and to pass many delightful hours in conversation. She had nothing of her husband's somewhat formal nature; and her relations to Ritter were of such a character that she could see much of him, without neglecting any duties which she owed to her own household. In a letter to his brother John, he speaks

very frankly of his admiration of this lady: "My admiration, not my love (this little rogue I know nothing about), I give unreservedly to Madame Niemayer. It is singular that it is women, never young ladies, who make any impression on me." And long after he left Halle he retained the most lively interest in the brilliant and amiable lady under whose roof he had lodged; and whenever he revisited the university city, Niemayer's house was the first place that he visited.

Yet of more weight to him in the formation of his character was his daily intercourse with the friends of his own age, who were pursuing their studies in the university side by side with him. I have already mentioned the fact, that on his arrival at Halle he went at once to the rooms of an old Schnepfenthal acquaintance. This young man soon became one of the most trusted and loved of friends. Ritter and he made their lives common; they heard the same lectures, went over them together, ate together, and in fact were inseparable. And yet, while all this can be said in perfect truth and sincerity, Ritter confesses to his brother, his second self, to whom he was accustomed to communicate every thought of his heart, that he could not find either in Balthasar, or any other Halle friend, all that he had known and admired and loved in some whom he had left at Schnepfenthal. "It will be a long time," he says, "before I shall find any one who can take the place of La Serre and Erecelius: the love which I bear to the last it does not seem possible

for me to give to any one whom I know here. And yet I could hardly wish to discover any one who could stand to me in the relation which they two did; for the time which I expect to spend here in Halle would be too short for me to enjoy such a blessing. My heart would be so torn with pain at having to part from such friends, that I would rather forego the pleasure of knowing them than undergo the pain of parting from them."

These were expressions which fell from him at the close of his first three months at Halle. Gradually, however, he came into closer relation with some of the young men whom he had already begun to know, particularly with Spilleke, Marks, Nebe, and Hitzig, the subsequent career of all of whom is a matter well known to those who are acquainted with the progress of letters and science in Germany during the past thirty or forty years. Yet, notwithstanding all, there was a certain something in his character which never was touched by any Halle friend—a certain depth which they never sounded. In a note to his brother, where his relations to Spilleke are mentioned, this is finely, firmly, yet modestly developed, in true Ritter style, and in a tone which cannot but be admired. It shows that even then the young man knew himself, and could draw his own portrait with a steady hand. "My friend [Spilleke] has an admirable character; he is certainly one of the first of us young men in his command over the department which he has chosen; he has, what I want a friend to have eminently, fine taste, a feeling for all that is noble and good, and quick

sensibilities; and yet he is not precisely such a friend as I should want to have with me my whole crooked life long. And why? you say. Well, I hardly know. I can scarcely give a reason; or rather I can hardly venture to trust myself with finding a cause; but I will say to you that there are some slight flaws, after all, in his character. In the acquisition of knowledge, and in the cultivation of our minds, what perfect mutual understanding we have had! and how much, how very much, we have enjoyed together! We have read English and Italian poets together, and some of the great German classics. In knowledge, in judgment, in wit, in everything that we call capacity, he is far before me; but when, in the course of our walks, it comes to open-heartedness, and when, in our division of time, or in our enjoyments, there are sacrifices to be made—will you pardon the foolish frankness of your brother?—I feel that I am the greater, the truer. I do not know that you understand me well enough to allow me to say this; at any rate, I need not add a word to what the feeling that I must have a confidant for my thoughts has compelled me to write."

Yet, despite this language, there was so much in Spilleke and his other friends that was noble and true, that he was devotedly attached to them; and when the two quiet years at the university were passed, it required no slight effort for him to leave them. See how his affectionate nature speaks itself out in a letter written to his brother some time afterwards: "Never shall I forget the last evening which I spent at Halle,

in company with Spilleke and Marks. I see even now how we sat, how we joked; how each tried to show his love for the others, and how many proofs they gave me of an affection which I did not deserve. I had nothing to give them in exchange for what they had given me in intellectual stimulus; but I could not help loving them."

Ritter left Halle feeling that his stay there had been of great profit to him. He had become interested in works of a purely literary character, with the great modern classics, a part of his education which had been entirely neglected at Schnepfenthal; and he had studied with great care all that related to the art of educating others. Yet here, as at Schnepfenthal, his training was not that of a geographer; it was that of a teacher—an educator. It had, if possible, still less direct relation to the great work of his life than his scientific studies at Schnepfenthal. Yet it could not have been without great secondary results; for it would be hard to say, in reviewal of Ritter's life, whether he is to be considered greater as a scholar and geographer, or as a teacher.

He went forth into the world with a cheerful heart. After a visit at Schnepfenthal, where he was received as a son and as a brother, he went to Frankfort to begin his labours in the family of Mr Hollweg. He had just completed his nineteenth year—a young age to enter upon a post as responsible as that which awaited him. But he felt no timidity; the nature of his training had taught him self-reliance. He was

full of enthusiasm regarding the teacher's calling; he was naturally of a sunny, joyous temperament; and, perhaps more than all, he was ignorant of the world, and what was to be encountered in it. So, on the 12th of October 1798, at four o'clock in the afternoon, he rode into Frankfort, the city which for many years to come was to be the scene of his labours.

CHAPTER IV.

THE TUTOR AT FRANKFORT-ON-THE-MAIN.

LIFE IN THE HOLLWEG FAMILY—ACTIVITY AS A TEACHER —JOURNEYS AND TRAVELS—INTELLECTUAL INTERCOURSE—COMMENCEMENT OF AUTHORSHIP.

THE ancient and honourable city of Frankfort was entirely different when Ritter entered it from the Frankfort of the present day. In every essential particular it bore the stamp of the imperial city as Goethe has pictured it with so vivid and masterly a hand in his autobiography. It was then surrounded with walls and a moat, and all the gates were adorned with the quaint and picturesque towers of a former day. There was nothing then of the broad streets with their elegant houses, the extensive promenades, the villas of every kind, the railway stations, which have within the past few years of the present century so completely transformed the city. Nor was the social and commercial character of the city less different from what it is at the present time. The imperial constitution still controlled the political

affairs of the city, and impressed its stamp upon every class of the population. Trade was mostly in the hands of Christian houses, and rested upon the solid foundation of the actual transfer of merchandise: it was not the factitious speculation which forms so large a part of the business of Frankfort now. Great as was the number of strangers who visited Frankfort, particularly at the times of the fairs, there was very little of the boisterous invasion of the city from all sides which is now constantly taking place, and which has done so much to remove the original character of the old imperial city. There were lacking those foreign elements which have also contributed so large a share towards the changes which have gone on in the city. .Frankfort was a unit in itself, a place self-contained, and independent, in a measure, of all the world; there was a certain staid regularity and habitual respect for precedents observable everywhere; a certain solidity and simplicity which characterised all classes, and which Ritter at once discerned in the Hollweg house. There was, moreover, a touch of narrowness and one-sidedness in the ways in which the people looked at life. Money played the chief part and gave the greatest influence; money was the thermometer by which the worth of men was determined. Yet with all this there was some allowance made for man's higher wants, and the foundations of some of the most noted institutions of Frankfort, such as the Städel Gallery of Sculpture and Painting, and the Seckenberg Museum,

are proofs that other things were thought of than the mere accumulation of wealth.

The family which Ritter entered as teacher was one of the most influential in Frankfort. Mr Hollweg was a banker of very great wealth and extensive business connections, then about fifty, and so entirely absorbed with his numerous cares as to have almost no time to devote to his children, anxious as he was to secure for them the most competent instructors, and the most thorough indoctrination in the principles of morality and religion. His notions on the subject of education were, however, very correct; and in a short time he learned the great maturity of young Ritter's judgment and the soundness of his principles, and reposed the utmost confidence in him. His wife, a Bethmann by birth, was a woman of spirit and intelligence, and possessed of many accomplishments; she was self-willed, however, and rather inclined to pet and over-indulge her children, especially her eldest son, Philip, who was specially under the care of Ritter. Her mother, who was then living, was the acknowledged head of the society of Frankfort. The change from the simple life of Halle and Schnepfenthal was indeed great, and yet it was not so much so as the reader might suspect, for in many respects the Hollweg family, while living in such luxury that Ritter (as he states in one of his letters) was obliged to pass over ten carpets to reach the one which lay before the door of his chamber, practised great simplicity. Not that they went to any extremes in this matter; their great entertainments were conducted

on a truly princely scale, and yet the ordinary home-life was quiet and unobtrusive.

It was soon plain to Ritter that, though he had entered this home of wealth and luxury, some of the ordinary obstacles which beset the education of the children of the rich must lie in his way, and be overcome with no little difficulty, if at all. The chief of these lay in the foolish fondness of the mother, and her unwillingness to trust the boy, who was almost seven, to walk, or play, or do anything, in a free, natural, boy-like manner. If he walked out, he must go by the side of his mother in the most proper manner; but generally she drove, Philip sitting by her side. In one of these drives Ritter once accompanied her, an act utterly incompatible with his Schnepfenthal training; and in a letter written just afterwards, he hints at its being the last time that he shall willingly take exercise in that way. "I know of nothing," he says, "more unnatural than to be transported around in a carriage, if one is able to go on foot." The father and mother were not inwardly bound to each other; their counsels were not common in relation to the interests of their children; and the determination with which the mother was inclined to follow her indulgent notions respecting education, threatened to constantly impede Ritter's path. Yet his steady will, conjoined with his equally steady judgment, carried him through and over all these obstacles, and every week added to his influence with the heads of the house. Yet it was a long time ere the mother fully recognised his worth; it

was only after heavy strokes of affliction had bowed her down that she did him ample justice, and regarded him as the truest and most valuable of all her friends. Yet it must not be supposed that there was the least break between her and Ritter; the difficulty was only this, that whereas the banker gave his entire confidence at once to the young tutor, the mother loved her own will and her own way too much to grant immediate possession of the field. Up to the time of Ritter's entrance into the family, Philip had never been allowed to dress himself; an old family nurse washed him and dressed him: Ritter's first victory was to show that her services were no longer desirable. Whenever Philip lost anything, some one must be summoned to find it; Ritter gradually awakened the sense of independence, and overcame the natural phlegm of the boy.

There were four children in all: a daughter about sixteen, whose education was nearly completed; then Philip, who was about seven; then a bright, stirring little girl of five; and lastly, the youngest boy, Augustus. Ritter's duties at the outset were mainly confined to Philip, although at special hours all the children played together, and then he had the oversight of all three. He entered upon his duties prepared to give his entire time to them, and aimed at only one thing—namely, to make himself and to prove himself a faithful and a skilful teacher, or, as I would rather say, educator. At first he able was to save a few hours every night after the children were asleep for his own studies; but this privilege did not last long, for

it was the habit of Mr and Mrs Hollweg to take their supper at nine, and to protract their conversation till late. At this season Mr Hollweg wished to talk with Ritter, and soon began to depend upon meeting the young tutor then; and great as was the sacrifice, the latter was too magnanimous to excuse himself, thinking that his conduct might be misinterpreted, and attributed to indifference. How deeply Ritter regretted the loss of that time, and the inability which it occasioned him to continue his own studies, is only too plainly hinted at in the close of his letters, after he has recounted the manner in which he spends his days. "Then," he says, "my task is over. I have indeed laboured more for others than for myself, and would not have it thought that I could accept money as a consideration in the place of increased knowledge."

The usual course of his duties from the morning on was as follows: Rising at seven he cared for the dressing of the little Philip; and with the toilette, breakfast, and a little playing, the time passed until nine. Then the little brother and sister came up, and the children had a good romp till they were tired, an hour generally sufficing them. Then came the lessons, insignificant enough at first, it would seem; merely reading and arithmetic, with the rudiments of natural history. Then came a walk of an hour, the pleasantest hour of the day to Ritter; for then he met his friends, the tutors in the other leading families, and with them had a good chat, while the children scampered hither and thither, and acted out their boyish nature. This

was an advantage to all parties: the children were always cared for, and yet allowed a wholesome relaxation; and the young men learned to counsel each other, and to love and trust each other. One o'clock was the dinner-hour, and at two the children walked with their tutor till it began to be dark. At six, Ritter usually called on some friend, taking Philip with him, or received visits in his own room. Thus the time passed till eight, when the little fellow went to bed. Not a life this, it will be seen, making great draughts upon one's strength; and yet, undertaken as it was with a sense of great responsibility, it served to entirely occupy the mind and heart of the young tutor, and to make him feel not discontented and restless. It of course depends entirely upon the man himself how such a life shall be regarded. A lazy, self-indulgent man might find in it a paradise, use it as a quietus to all noble aspiration, and go ignobly forward in a routine of idle, aimless activities. A truly lofty nature like Ritter's works in quite another mode; it looks forward to the future—it aims to fill even the slight occupations of the present with the spirit of scientific endeavours, and to enlarge them beyond their seeming proportions. And this lofty aim ennobled his labours even from their very beginning in the Frankfort family.

A great source of genuine enjoyment to Ritter was the intimate friendship which he formed with several of the private teachers employed in other leading families of Frankfort. Their names are not now fami-

liarly known. One or two of them died prematurely; and no other of them excepting Ritter was destined to reach great eminence, though standing then in circumstances of equal promise. With these young men Ritter always passed more or less of the happiest hours of each day; and though there was not time for him to continue special studies, yet the hints which he gave and received during his walks with the little Philip and the friends of his own age, were of constant use in leading him to think, as well as to impart the results of his thoughts. It would be difficult to conceive of fidelity greater than that which was shown by Ritter at this the humblest time of his whole career. Although the actual instruction which he gave was of the most rudimentary character, he used to review all his pedagogic studies at Halle with the utmost care, take every step which should develop the physical as well as intellectual powers of the little Philip; and at the close of the day, when the long-protracted supper with the family was over, return to his room and note down all the experiences of the day, drawing from apparent failures the lessons which he trusted would lead to future successes. Nor did he consider his duties at all beneath him. In one of his letters, in which he is speaking of his pupil's progress, he says, and underscores the phrase, "I have learned much from him." Devoting himself, as he did, to the career of an educator, he estimated the privilege at its full value of beginning with the first steps, of having his patience long tried, and at every turn of finding unexpected difficulties to en-

counter, and of enjoying the consciousness of sure though slow progress. During the first year he devoted himself far more to Philip's physical than his intellectual education.

The lad had power enough; he learned slowly, but retained all that he learned; he displayed remarkable powers of judgment, excellent capacities for arithmetic, and a fine memory. The greatest obstacle was a tendency to reveries, in which he would sit motionless for many minutes, apparently in a kind of stupid musing, but really deeply meditating, as some subsequent remark would show, on something which his teacher had dropped. A few months after Ritter had been installed as private tutor, an intimate friend of the Hollweg family gave his son to the young man to be a companion of Philip's, and to share with him his hours of instruction. This lad offered the most striking contrast to the former pupil; he was wild, thoughtless, eager and quick to learn, but not at all retentive—taking up a remark long before Philip had comprehended it, but forgetting it almost as soon as he had acquired it. Yet his playful mood was a great help to Ritter in overcoming the natural phlegm of his own pupil; and, during their protracted walks, the companionship of the two boys led to their running, wrestling, and jumping together in a way which did the young Schnepfenthaler's heart good. The chief study which was systematically pursued was natural history. Very early in the morning Ritter read up carefully respecting the habits of some of the animals or birds familiar to the children; and,

at a later hour of the day, gave them all, including the two youngest Hollwegs, brother and sister, a familiar lecture on their food, habits, uses, harmful instincts, &c., illustrating the whole with off-hand sketches on the slate, and with the best books of engravings which he could procure. This lesson was universally acceptable; even the youngest entered into it with great zest. Ritter tried to give a truly scientific direction to this method; and in his ripest years he does not appear to have drawn up a paper for the eminent Berlin Academy of Sciences with more consummate care, and with a greater desire to adapt it precisely to its just end, than he seems to have laboured upon his familiar prelections to his class of little ones. In these occupations his life seems to have been on the whole happy. The death of his excellent mother cast, it is true, a deep shadow over him not long after he came to Frankfort, and the sharp criticism and ungracious co-operation of Mrs Hollweg constantly troubled him. Indeed, in this part of his relations lay the one thorn of his life. The extreme and ill-judged solicitude of the mother was carried so far as at one time to cause Ritter to threaten to abandon his situation. But the father knew the young man's worth too well to think for a moment of losing his services. Ritter gained every point which he wished. The family physician gave his testimony that the active physical exercise on which the young teacher laid such stress was most advantageous for Philip's health, and the mother was won to a more active co-operation than she had ever exhibited before. Yet that

he was happy in his cares, and despite the minor solicitudes which his relation to the mother occasioned, is clearly shown by the uniform tenor of his letters. In one of these he says, "I am, indeed, happier than I supposed that I should be; for I see very clearly that I am in a position where I can do much good, and that it is by no means necessary that I should lead a life so destitute of opportunities for intellectual advancement as I had feared." In the same letter he says, after speaking of the phlegm and slowness of Philip, "I am now devoting my whole attention to his physical development. I can well afford to forego systematic instruction and mental training till he has acquired firm bodily powers; but, of course, I do not neglect any opportunity of imparting to him knowledge about such things as lie in our way, and so try to bring his mind forward." But later more cheering indications began to appear. The lad manifested a great love for reading, learning the rudiments with great facility. His teacher wisely stimulated him by gratifying his desire for books only sparingly. But it was in the summer which followed Ritter's arrival at Frankfort that the most progress was made. The family went to their country-seat in the village of Oberrad, a little way from the city, and there the study of botany, in which Ritter was perfectly at home, and of which he was very fond, gave him all the occupation, and facilitated all the ends which, as an instructor, he had in view. It was not long before he awoke in the minds of his young pupils the most ardent interest. In a letter written from Oberrad he gives a

lively picture of his employment. He says, "With my present position I am perfectly contented, because I am now a genuine child of Nature. We are living at the end of a village, the house being a hundred steps from a thick forest of beech, and three hundred from the Main, besides being surrounded by gardens, cultivated fields, and meadows. My one employment is the study of natural history, and especially botany. You would not believe how much profit and how much pleasure this science affords me. In order to find the plants we have to walk along ditches, through swamps, fields, over hills, through the woods—in short, in all the places which are the last that would be chosen for a mere pleasure excursion. How advantageous that is to the one of the little party who has not heretofore had life enough to run and sport on the even highway, you can easily imagine. The walk, however, is only the means to an end. We pay attention to every foot of the road, have to be stooping, jumping, running all the time till the desired flower is secured. Then comes pleasure indescribable. The boy who finds one first comes running to me, clapping his hands, and eager to know the name, and whether it is rare or not. If it happens to be so, it is carefully examined and duly admired, and then the children start off again to try to find another like it. They each carry a little box, and take great delight in carrying their treasures home to show to the folks. I take them then, and examine them carefully; then lay them in a herbarium, in which latter procedure the little fellows imitate me; each has his own, and

carefully presses flowers as much as possible in my manner. They come to me, and with the utmost naivete ask me how every flower is called, and I become a perfect child again, and give myself wholly up to my wonder at the beauty and wisdom displayed in every leaflet and petal. And is there a better use that I could make of my time than in the study of the vegetable world, where there are so innumerable tokens of adaptation of means to ends? I know of nothing nobler, nothing finer, than to spy out the riches of Nature in the very field where she seems to have created them for her own refreshment. I feel very consciously how true that expression of Rousseau's is, in his 'Lettres Elémentaires sur la Botanique'—'A tout âge l'étude de la nature émousse le goût des amusemens frivoles, prévient le tumulte des passions, et porte à l'âme une nourriture qui lui profite en la remplissant du plus digne objet de ses contemplations.'"

After a faithful and unbroken term of two years' service, an irresistible longing to see his sister at Derenburg, the very image of his departed mother, prompted him to visit her and his other relatives. He wished to be allowed to take Philip Hollweg with him; but notwithstanding the general conviction of the family that the two ought to go together, the foolish unwillingness of the mother to part with her boy caused Ritter to start alone. Yet he needed the very freedom which this arrangement insured, and entered upon his journey with a light and joyous heart. He first visited Marburg, where his father had friends; then Cassel, where

the collections afforded him great pleasure; then Göttingen, where he made the acquaintance of Hofmann, the botanist, and Blumenbach, the great ethnographer. From Göttingen he crossed the Hartz, and at length reached Derenburg, his goal.

After spending two weeks there he revisited Schnepfenthal. He was greeted with the old affection, and he spent a week of unbroken pleasure there. In a letter to a near friend, he writes, "I can flatter myself that I possess the love of this little colony as perhaps no other does; far more than Salzmann's sons, and the teachers who were fellow-pupils with me here." Early in October he returned to Frankfort; but as the children were all at Soden for the purpose of using the mineral springs there, Ritter had little to do till December brought the family all together in Frankfort again, and the regular work of the winter began. Yet the time was not misimproved. The respite was not only of signal service in refreshing and strengthening his physical powers, but it allowed him to go on in his genial studies, particularly those relating to natural history. Shortly after resuming his labours in Frankfort, he wrote a characteristic letter, from which the following words may be cited:—"I am now living happy and contented, because no one interferes with me in the execution of my plans, and grants me the largest and freest employment of my own discretion; indeed, I have never felt stronger and freer than now. I seem to be carrying my own life and fortune in my own hands, and no one is able to rob me. Free from

all solicitude about the splendour of wealth, my eye being sated with what is directly daily before me, I am only anxious to live for the benefit of my fellow-men. I do not reckon the satisfactions of life according to the number of things done and objects attained; but I find contentment in the right will and purpose, even if the desired purpose be not reached. The recollection of my past life makes me contented with the place which I have been called to fill; and the respect of the circle of men with whom I have most now to do, the friendship of those who stand nearest of all to me, and the general views of life which I have gained, convince me more and more that, although falling far short of my ideal, I am one of the most fortunate men on the earth. The care of the children gives me real pleasure; I have at length won the confidence of both the parents, and very many of the hindrances are surmounted which formerly occasioned me much solicitude. I am living just as happily as a man in my calling can live, and there is only one strong wish of my heart unfulfilled—namely, to devote a part of my energies to a public school. Yet I will first learn what I can in a lowly place. 'Who overlooks the small is not worthy of the great,' used to stand in our Schnepfenthal hymn-book."

The winter passed pleasantly by. The various teachers in the leading families of Frankfort knit themselves more closely together than before, and made their various unions the source of many and various advantages. Towards the end of the winter Ritter writes: "The children are a great comfort to me. Yet I should be

happier in my work if I could transfer them to a locality where they could be entirely under my influence, and where the powerful adverse draughts from the outside world could not reach them." His wish was destined soon to be fulfilled; and as soon as the season was sufficiently advanced the children all went with him to the baths of Soden. A letter, written soon after his arrival, breathes out in every line the freedom and the joy which he experienced in this country home. "I am living," he writes, "as free as the birds of the air; I rise with the sun, and with the sun I too go to rest. With the children all is going on well; all are happy; their happiness takes away all desire to do wrong, and not a deed of theirs has robbed me of a moment's quiet. The first thing which I do after rising is to run to the top of the Dachberg, which directly confronts the window of my room. The whole landscape then lies peacefully slumbering before me, and I cannot refrain from pouring out my thanks to the Giver of all mercies for bestowing on me all the joys which crown my life. Then my thoughts run out while I am standing on the hill-top, and embrace you and all my friends far and near. Then I go down, carefully looking for plants as I descend. Meanwhile the children are taking their bath; then we drink milk in the garden; then come the morning studies—natural history, French, arithmetic, and moral lessons, filling the time till two, when we dine, and then follows a long walk over the hills. I am reading for my own private advancement Virgil's 'Georgics,' Forster's minor writings, Herder's

'Letters on the Advancement of the Humane Studies,' etc."

Yet, happy as were these days and those of the following autumn, they were not destined to pass without some cares and solicitudes. As the horizon of Ritter's life receded from him, he began to see more and more into the uncertainties which encompass every man. The fear could not be altogether excluded from his thoughts, that the instruction and the care which he was bestowing might perhaps be wholly thrown away, and that the children whom he was preparing for some great work might some time be recreant to his counsels, and a cause of shame instead of joy and pride. In his anxiety he wrote a long letter to Salzmann, whom he still continued to regard as the wisest man whom he had ever met, and from him he received advice which set the young man's heart at rest. They may seem hardly worth the quoting; they were such words as a man like Salzmann, who had gone through the whole course of life, could easily and readily dictate, and were more valuable for their strong assurance and their sound good sense than for any striking originality. They probably communicated no new ideas to Ritter's mind, but they did invigorate him; they put new life into him, and he went confidently on.

As the years went on, the elements which entered into Ritter's life became larger; the satisfaction which he derived from the discharge of his duties, and from the progress of his scholars, grew constantly greater; but the higher he advanced in skill the more exalted be-

came his ideal, and the more conscious he became of his own inability to attain to it. As the children grew older, the more exposed were they to the peculiar temptations to which their father's immense wealth exposed them, and the more they were exposed the more strongly did Ritter's pure soul yearn for them. He became the true mother to the children; for she who should have given them the advantage of precept and example became not only more weak and nervous as she grew older, but also more worldly and frivolous. In her Ritter recognised a constant element of disturbance, and all his efforts to preserve the child-like purity of his pupils proved unavailing. All the helps that books, apparatus, and other educational appliances could give were freely placed at his command, and with every advancing year the confidence of Mr Hollweg became more and more unbounded. Yet these availed little in helping him to withstand the influences of the home, the untoning of the character which a false life devoted to display and fashion alone could give. At last these obstacles became so formidable that Ritter resolved to make one last attempt to overcome them in some way, and, if that should fail, to leave the service of the family, and devote his energies to the cultivation of a more promising field. He had repeatedly thought of this step; he had repeatedly endeavoured to persuade Mr and Mrs Hollweg to allow their children to live with him in the country, and to be utterly separated from the distracting influences of their home. At length, in May 1804, he wrote to his

father in the following strain: "It is now five years that I have been here, and I have passed through many experiences which I did not dream of at the outset. To these belong the extraordinary difficulties which must attend the post of tutor in a millionaire's family, residing in the heart of a rich commercial city. I have conscientiously devoted all my energies to my work, and have made all the sacrifices in my power to reach the goal which I set up at the outset; but I see now that I shall never be able to reach it. My children have good parts; they have made excellent progress in their studies; they have gained bodily vigour; but their moral progress, and consequently their fitness for life, do not stand in harmony with their intellectual and physical development. They are not yet spoiled by the world, it is true; but they are surrounded by so many rocks, that I do not believe it possible to take them safely through. I had wished that I might be allowed to take the children with me to some more secluded place, and thought that if I could not gain this I would give up my situation, because, notwithstanding the many excellences of my position, I feel sure that I am not accomplishing what I wish to do. It may be that my ideal seems to you rather too high; but you would think me right, I am sure, if you were to understand the many perplexities of my life, and which make my situation, brilliant as it seems, one of great difficulty." He then goes on to show what a comfort it is to him that Mr Hollweg understands him perfectly and takes his side, but that

the nervous mother is the real master of the house, and that it is through her opposition that he felt himself so hindered in carrying out his views.

At length Ritter succeeded so far in effecting a change in the family arrangements as to take the children with him to the family of a friend in a retired part of the city, where he could supervise them all the time, and do far more for them than was possible in the great and splendid mansion. The plan was suggested by the father, and was accepted with great reluctance by the mother. In a letter written by Ritter at the time, he thus expresses himself: "What an arrangement for a family is this which we are compelled to make! And yet the mother cannot comprehend what I told her when I said that there was no such thing as home training in her house! Under the circumstances, strange as it is, the children are experiencing no loss in being taken away from their mother's influence." It is evident from Ritter's subsequent words that his whole soul was devoted to his work, that he was sparing himself no pains, and was caring so conscientiously for the trust committed to him as almost to endanger his health. A ten days' journey alone into the country proved a great refreshment to him, and strengthened him for his difficult task.

About this time his mind was disturbed by other thoughts. He had not laboured so skilfully and devotedly without obtaining a degree of recognition as a capable and disinterested man, and offers began to flow in upon him. One of the most attractive of these

was from Salzmann at Schnepfenthal, who wished to secure Ritter's valuable services there. Nothing would have been more to the satisfaction of the latter; but the new arrangements which had been effected in the Hollweg family gave him ground for the hope that he might yet exercise a strong and lasting influence upon the minds of the children under his charge. Another flattering call was to be the tutor of the young Duke of Saxe-Meiningen—a post that offered the greater attractions to him in consequence of the sense and motherly devotion of the Duchess to the good of the child. Another was an invitation to an important post at Vienna, with a large salary. But they were all refused with various degrees of reluctance, for some were very attractive, and he determined to try still longer the Frankfort experiment.

In his efforts to promote the moral culture of his pupils, he began to make religion a more prominent part of his instruction. Ritter's own nature led him easily to this; and though his preliminary education had not given him any familiarity with theology as a science, still the naturalism in which he had been trained was far more devout, searching, and practical than the materialism of Frankfort, where God was but a name, and where the denial of the existence of the soul after death was universal. The supernatural character of Christianity had not, it is true, been impressed upon the mind of Ritter while a youth, nor had he been led to recognise in Jesus that Saviour which He is taught to be by most Christians; and yet

the name of Jesus had been familiar to his ears from infancy, and the precepts of the gospel had been impressed upon his mind with unforgetable distinctness. In a letter written in 1806, Ritter says, "It has for some time been seeming to me a thing of great importance to make the children familiar with their duties and relations to man and to God. You will wonder, it may be, that I have been able to keep silent about these things so long. I have not, however, been silent about them; but it has always been difficult for me to speak much about these things, knowing, as I did, that the moment my pupils left me and came in contact with the world, they would find the lie given to my words. I never let an opportunity pass, however, of impressing some moral or religious truth upon their minds. But how could I speak with them about God, when the very conception of God seemed to be banished from their home? I will not deny that I see an absence around me, not of all morality, but of all religion. The clergymen seem to be considered merely masters of ceremonies; and as to any regular churchgoing, it is out of the question. And what advantage is it to give instruction under such circumstances? When the life does not coincide with the doctrine, of what profit is instruction? But here, in our modest home in this retired street, I can perhaps accomplish something. The ancient history course has brought us to the study of the Bible and its authority. It is impossible, indeed, to put that book into the hands of my pupils; and I must proceed carefully, or I shall see my

course vetoed, and be compelled to give up biblical instruction entirely, and that I should most deeply regret. I have never paid any attention to the Bible till recently; but since I have been looking into it, with a view of using it to my pupils' advantage and to my own, I have been delighted with it, and the more I examine it the more important it becomes in my eyes. It is incredible how many prejudices men bring with them to the examination of this book, and how unwilling they are to admit its great worth and its influence upon life. I confess myself unable to understand how such men as Goethe and Voss can say that the New Testament is far inferior to the Old in value, and that the Greeks and Romans possessed a religion far more sublime and noble than that which is recorded in the Bible."

About this time Ritter began to wish to fill up the gaps in his culture which had been left at Schnepfenthal and Halle by the comparative neglect of the Latin and Greek languages and literatures. To do this he took a step which was characteristic of the man, and which few but he could have done, or, at any rate, would have done. He had taken Philip Hollweg as far in Latin and Greek as he could carry him, and then he must give him into the hands of men who had devoted their lives to these tongues. He gained with some difficulty the consent of the parents that their son should associate with the sons of other citizens, just as respectable, but not so wealthy, as they—a concession which Ritter considered of great importance in counteracting the tendency to false aristocratic notions.

The opportunity of attending the lessons in connection with Philip was of great service to him in his later years, for he would never have been able to prosecute those extensive researches which he was compelled to make before he wrote his 'Erdkunde,' without obtaining perfect familiarity in the use of the Greek and Latin languages. Besides this, Ritter was anxious of testing the vexed question respecting the comparative value of the sciences or the ancient languages in an educational course. He had been educated up to that time in a school where the Latin and Greek were held in no high regard. He was now to become the pupil of men who bore no love to the national sciences, and who laughed at Salzmann as a visionary and an enthusiast. Ritter's even judgment saw the advantages of both departments of study, and to the end of his life was the advocate of neither to the exclusion of the other. But to gain an insight into the method employed, Ritter was compelled to enter the schoolroom as a pupil, to sit by the side of the young Hollweg, and to subject himself to all the conditions of youth. Ritter gives a lively picture of his experience as a twenty-six-year-old schoolboy, taking his place among the scholars of Mosche, Matthia, and Grotesend, and on the same bench with his own pupil. He says, "I gladly embraced the opportunity of advancing my own culture; and although it was a rather unusual spectacle to see a grown-up man on the same seat with the boys, yet I have overcome my pride, and am well repaid by the skilful manner in which instruction is

given. Of course this leaves me little of that leisure for myself which I hoped to gain while Philip was under the care of others."

A letter written about this time testifies to the earnest desire of Ritter that the characters of his pupils, and more especially of the oldest one, might be kept pure from the stains which might easily befall it in a great, corrupt city like Frankfort. He says: "Up to the present time Philip's education has been the entire object of my life here; and must not everything which has any relation to what I am purposing and doing be interesting to me? I am almost compelled to confess that I have long been troubled because the pure, high aim which I have striven to reach has seemed unattainable. I have wished to preserve in my pupil his childlike innocence, his youthful modesty, his simplicity, his warmth of feeling, and his purity of heart. These I have tried to guard by making my own example what it should be, by calling his attention to nature, by instructing him in virtue, by awakening his interest in knowledge; but I own I have not perfectly succeeded in protecting him against the temptations of the outward world. My caution has not been a match against the cunning, and the false glitter, and the folly of the world around. That world of innocence in which my pupil has hitherto lived must be given up for the future, and the world as it is must take its place. He must become over-curious, haughty, wise beyond his years—in a word, he will become like the people by whom he is surrounded, and who will un-

consciously be his chief examples. I cannot change that which is wholly outside of my reach, and I must acknowledge the existence of what is good and what is bad in giving my instructions. I must tell him of all the follies and the ungoverned passions which surround him, and I must call everything by its right name. How hard this will be for me to do I can tell no one."

We have now advanced to a crisis in the history of Frankfort,—the transfer of the city to the hands of France. Yet this event, momentous as it was at the time, had little influence on the quiet course of Ritter's life. He was able to look at it as from an outside point of view, and some of his observations are very instructive. The city was visited formally by Josephine in 1806. The Empress was accompanied by the Queen of Holland. The Hollweg family, standing as it did at the head of society in Frankfort, had the most favourable opportunity to see the royal personages, and Ritter was forced into more intimacy with the pomp and grandiose ceremonies than his simple nature enjoyed. In a letter written then, he says, "The visit of these noble people has occasioned such a tide of talk as to become most wearisome and annoying. Meanwhile, a looker-on at this masquerade may find something profitable to take away with him. For one thing, by way of example, I am amazed at the readiness with which the old burgher tone has been transformed into that of a court; and how soon the people who, a little while ago, spoke in terms of bitterness of everything which

relates to royalty, now find it all just as it should be, and are made happy if the eye of royalty but glances at them." He goes on to speak of the court dress which the Frankfort gentlemen and ladies were compelled to assume, and the farcical appearance which they made in their black velvet clothes, with golden embroidery, dagger, and ruffles. Meanwhile Ritter was labouring with his former assiduity at the education of his pupils, the oldest one of whom was just on the point of leaving him, in order to enter his father's counting-house. The second son, then in his sixteenth year, was studying the elements of morality, history, mathematics, and physics. But as it was Ritter's method not only to carefully go over what he was teaching, but to write out a full abstract of the lessons of the day, his time was fully occupied. Add to this that he gave the best hours of the evening to Mr Hollweg, and is it not to be wondered at that he could find several hours each week to give instruction in physics at a school established by an intimate friend of his?

I have already mentioned that in order to escape from the splendour, the luxury, and the distractions of the Hollweg mansion, Ritter had procured the consent of the parents to take his two pupils to the quiet and retired house of his friend Hofmann, where he found all simplicity and friendliness and peacefulness. At the expiration of two years of almost perfect happiness, the good Hofmann died. It was a great loss to all who knew him. Ritter writes about it as follows: "I am taking my pen in a time of sorrow, for I have lost a

friend who has added no little to the happiness of my life. My dear, noble Hofmann is no more. I have accompanied his earthly remains to the grave, and seen his body given back to the dust from which it sprang. And his soul, oh surely it is in the land of the blest, for it was the home of purity, virtue, and religious faith! The few days of his sickness form one of the most valuable periods of my life, and have enabled me to gain a clearer view of the human soul, and of my own too, than I ever had before. It is wonderful how empty and naked life appears to me now—that life which we are apt to consider the *ne plus ultra* of all our pains and all our wisdom. My peaceful, simple, happy home is now all broken up. I must leave this deserted house and go back to the Hollweg mansion, and there have to lead my pupils by the hand past the thousand devious paths which would mislead them, and from which I was able to rescue them at once while we were living together in simplicity and peace. You cannot think how my tranquillity is disturbed by the thought of being compelled to come back to life in a palace, and among the rich, where it is vain to hope to find the true joys of life, the hardier and more simple virtues, and genuine piety. It is not that it is the will of the parents, nor that it is my own, but that it is the will of Providence that gives me courage to begin to climb the rocks once more."

His return to the family and to the great house was in a measure sweetened by the kindness and confidence which all showed to him. He says in a letter: "I can-

not easily express the joy which I feel at receiving so much kindness from the Hollwegs. They treat me in a manner different from that which they display to any other man; and it affords a satisfaction which I cannot conceal, to see the hard shell which hid their better life drop for a little while and reveal something better within." Still the palace could not be to him what the simple Hofmann house had been, and at the end of a few months he writes, "I am living again in the Hollweg mansion, certainly on a different footing from the old one, and well supported in my plans, yet still surrounded by the waves, which dash up and lick the ground at my feet and disturb my quiet."

The next important event in the life of Ritter was a journey to Switzerland in company with his pupils of the Hollweg family, and William Sömmering, the son of the distinguished physicist, an intimate friend of the heads of the house. This was the first, and in some respects the most memorable of that long series of excursions which only ended with his life, and which brought him into such familiar relations with the most notable men of his time. The chief event of this tour was the meeting with Pestalozzi and his coadjutors, and the delightful days which he passed at his Institute at Yverdun. He thoroughly prepared himself for the journey by procuring all the best reliefs in wax and plaster, and by reading up on the geography of Switzerland. The journey consumed two months, and embraced the Mont Blanc district, Gotthard, the Simplon, Milan, and Yverdun. His attention was devoted equally to

the customs of the people whom he visited, works of art, and the scenery of Switzerland. His shorter excursions in the neighbourhood of Schnepfenthal and Frankfort had fully familiarised him with the art of travel; and there was hardly any subject of interest, whether in the domain of history or of nature, which he did not take an intelligent satisfaction in studying. Young as he was, his good name had gone before him. Mr Bethmann Hollweg has told me an anecdote in connection with this visit to Switzerland, which manifests not less the modesty of Ritter than the fact that his skill as an educator had already obtained recognition in circles where it could be hardly expected. In a little Swiss village, Ritter, accompanied by his pupils, called upon the schoolmaster, and was received with cool politeness till he announced his name. "What, Ritter! are you the celebrated Ritter?" "No," answered the young man, thinking that he must be confounded with some more distinguished personage, "not the celebrated Ritter at all, but simply Mr Ritter, tutor in the Hollweg family at Frankfort." "But you are the very man I meant," was the reply; "we know all about you, and I am delighted and proud to know you." At Yverdun he had a reception scarcely less warm. One of his former fellow-tutors at Frankfort was residing there, and another was there like himself on a short visit. He spent a week in the place—seven days of unalloyed enjoyment. Pestalozzi was then in his prime, engrossed with his varied labours, and not yet aware of those deficiencies in his system which were to show

themselves before many years had passed. His earnestness, simplicity, and enthusiasm made a deep impression on Ritter, and the two became friends at once. Pestalozzi recognised in his visitor a kindred soul, and opened himself freely to him. The week was passed in visiting the schoolrooms and in walks with Pestalozzi and his coadjutors, in which ideas were exchanged and the whole Pestalozzian method discussed. No wonder, as Kramer says, that Ritter came away from Yverdun full of what he had heard there, feeling that he had entered a new world, enriched and ennobled beyond all conception. In a letter written to his old teacher and his dear friend Gutsmuths, after describing the impressions made on his mind by the magnificent scenery of the Alps, "which," as he says, "no language can characterise," he concludes with these fine words: "Many of my most ardent desires, which have not sprung from curiosity but from a nameless longing, have been satisfied, and I turn back from my Swiss journey enriched in spirit, ennobled in heart, and strong in the hope of soon finding a sphere of activity where I may employ all my energies and accomplish a good life's work." The reader will bear in mind that his pupils had now attained an age when they no longer required his constant care. Philip was ready to enter the Hollweg counting-house. Augustus was thirteen, and was a lad of the finest and most trustworthy character. Life lay before Ritter in a different sense from that in which it had presented itself a few years before, when Mrs Hollweg seemed to stand in his way and impede all his efforts.

It was at this juncture that he made the acquaintance of a man whose conversation during the few days which he spent in Frankfort was to have a life-long influence on Ritter. Alexander Von Humboldt, then but just returned from his great American journey, passed through the city on his way from Berlin to Paris. Ritter met him repeatedly, and with an interest the more intelligent since, to use his own expression, he had "devoured with a real greed everything which Humboldt had published." He describes these repeated meetings in an animated letter to Gutsmuths: "It is now a full week that I have been enjoying constant intercourse with Alexander Von Humboldt. He is one of the most interesting men whom I have ever met. I can give you no conception of the extent of his knowledge, of his skill in displaying a subject, his fine language, his animation and friendliness. I have been amazed to hear him speak with all classes of scholars, and to see how he imparts to every one just the right kind of knowledge. He discourses with equal skill, whether talking with physicians about the anatomy and physiology of the men and beasts of the New World, medical institutions, the yellow fever, the influence of climate on health and civilisation; with mineralogists about the geology of the countries which he has seen, the mountains he has climbed, and the volcanoes in whose craters he had tried chemical experiments; with naturalists respecting the skeletons and the millions of bones which he has seen in the valleys and on the highlands of South America; and with

botanists about the plants of the torrid and temperate zones. You can well imagine that I have done little else during the past week than to devote myself entirely to him. Never in my life have I gained so distinct an impression of any region as Humboldt has given me of the Cordilleras." In estimating the influence of such a week as that, it must be borne in mind that although in his youth Ritter had displayed remarkable aptitude for geography, yet his attention later had been almost entirely devoted to the theory and art of education. His culture had become general in a high degree ; and if he had any special enthusiasm for one department of study above another, it was in favour of the Greek and Latin languages and literatures, to which he had constantly devoted himself at Frankfort. Indeed, such was his interest in them, that, through the influence of his old friend and teacher Lenz, he was offered, at about this stage of his life, the directorship of a new seminary at Weimar. The salary was ample, the post attractive ; but he declined it, not because he felt any distaste to making the classics the prominent subjects of instruction, but because, with his habitual modesty, he distrusted his capacity to fill worthily so high a place without more experience of life, and without more years upon his head. He had little expectation even then of devoting himself to the particular field which absorbed his subsequent years. The week with Humboldt, who was but slightly his senior in age, seems to have become, unconsciously to Ritter, a turning-point in his life.

Just then there came a crash in the Hollweg family. After a brief illness, the head of the house was removed by death. The event threw everything into confusion. Ritter wrote shortly after: "His loss will be not without great results; for he was a man of talent and of genuine worth, such as one rarely meets in the higher classes of society. He held many things together which will fall apart now. He was the honoured and feared head of the house, a man of the old school, and one who held everything in control. I cannot tell you how great is my grief at the children's loss. The oldest son is entering on a merchant's career, perilous in itself, and doubly so without a guide. The younger brother and sister have lost less, for the second son is a lad of marked maturity and excellence. I am looking around now to find some one who may be a wise tutor for him, but thus far in vain. I find enough who are worldly wise, but no one who is truly wise. And I too have lost much in Mr Hollweg, for he was the only one here who fully understood me: he alone knows what I have done; he alone could sympathise with me in my plans for the children's good. It is of no use for me to hope to find in others what I have had in him. My post here is no longer one of importance."

But he was mistaken; the mother had not been associated with him these many years without learning his worth, slowly and grudgingly as she had given her confidence at first. She saw now that Ritter's services were indispensable, and would by no means consent to part with them. Nor, indeed, could the teacher be easily

persuaded to desert his two pupils, Augustus Hollweg and William Sömmering. He loved them as a father might his own children, for they were all that he wished that pupils could be, and more than he had dared in his most sanguine hours to hope. He assented to this plan: he would remain one and a half or two years in Frankfort, till the lads should complete their classical studies, and then he would take them to some place where they might prosecute some practical branch with the greatest profit. He writes about his pupils as follows:—"My principal concern at the present time is about my pupils, Augustus Hollweg and William Sömmering. Both have resolved on devoting themselves to a learned career; and done as this has been without direct impulse from me, it has given me the purest pleasure. And this has been all the greater from the fact that the atmosphere in which the youths have lived would lead them naturally to the conviction that every calling must be tested by the counting-house standard, and the respectability of every man's place by the amount of money which it secures. I thank God that in this their better nature has gained the day, and that the claims of science and art, which I have endeavoured to impress upon them, have had a hearing. So, too, the moral principles which I have always inculcated now prove their strength, notwithstanding the seductive circumstances by which the lads are surrounded. They have both made rapid progress within the past years, and I expect much of them. The thorough grounding which they have in the ancient languages is a good

preparative for the study of what is more practical." A little later he writes: "My Augustus and William Sömmering are my pride and my joy. It would be impossible for me to leave them, for so finely and yet so peculiarly are they developing that they answer completely to my ideal of what youth should be; yes, they even surpass all that I could have anticipated. And I have not given this excellence to them; they owe it to nature,—of that I am sure. All I have done has been to hinder them from receiving the impress of the time and the evil conditions of their lives, and to guard them from superlative worldly wisdom, which they would have accepted as the best earthly good. And this I *have* tried to do—tried as if I was one of the cherubim standing with drawn sword at the gate of paradise,—I no angel, indeed, but one of the fallen ones, bearing in my own self the ills from which I wished to guard them."

In the spring of 1809 Ritter enlarged the sphere of his duties by undertaking the charge of two of the under classes in the Frankfort Gymnasium, in accordance with the urgent solicitation of the rector. This brought him into contact with from fifty to sixty rough, turbulent city boys. It was a hard place, and for some days he took no satisfaction in his work. The studies which he taught were natural history, geography, and history. He writes about his new duties,—"I have undertaken to give three hours a-day instruction for a half-year, or a whole year at most, in order to accustom myself to such a situation as this,

and to apply my favourite methods to such a field. All that a man *knows* and all that a man *wishes* to do accounts for nothing—it is only the being able to do that has any value. The greater the difficulties which stand in the way, the greater will be the reward of overcoming them." In addition to his cares and duties in the Hollweg family, and to his new task in the Gymnasium, he continued his instruction in the schools of his friends Engelmann and Bunsen. It is no wonder that under such a burden his health began to suffer. His chest gave him pain, he raised blood repeatedly, and lost much of his old strength and power of endurance. Still he would work on, and taxed himself with the preparation of a paper on the true method of giving instruction in geography. The results of this last effort alarmed even him, and caused him to suspend his labours and make an excursion to Switzerland.

This time he passed up the left bank of the Rhine in order to see the Strasburg Minster. The journey was a delightful one, and he speedily gained health and strength. He went southward as far as to Geneva, taking Yverdun on the way. His visit here was the most marked incident of the tour. The letter describing his reception there is too characteristic to be wholly passed over: "Amid alternate sunshine and rain we approached the dear Yverdun, where I had the most cordial reception, just such as is given to an old family friend. Among the many joys which Providence has granted me, and for which I shall always be thankful,

as contributing no slight share to my spiritual culture, I reckon the love of my noble friends here. The strongest bonds bind me to Pestalozzi, Niedover, Muralt, Mieg, von Turc, and Schmid. I find great changes in the Institute, but the same powerful, original, indefatigable men, and a field enlarged even beyond what it was. The good old Pestalozzi remains still a youth in heart and spirit, full of fire and restlessness; his wife the model of womanly purity, modesty, and good-heartedness, cultivated and thoroughly refined. The freedom which prevails here brings people together at once: my hours have passed like minutes, and at supper I had to sit between "father and mother" Pestalozzi, while all our friends sat around and partook with us of the simple meal. Every one did his part: the platter was passed now to the right, now to the left; the glasses were filled; we spoke of friends far and near; while love, happiness, and many a fine word, seasoned the repast. Thus I passed Sunday and Monday, talking as often as I found opportunity with the most energetic workers in the Institution. It has grown to colossal proportions, so that the founder can no more look after all the interests centred here. There are now a hundred and fifty pupils, and the number of pupil-teachers (adult pupils who assist in giving instruction) amounts to about forty. The number of active teachers I do not know. In addition, there is a girls' school, and two for the training of teachers. Pestalozzi is unable now to give instruction in a single department of study; indeed, his power is not in deal-

ing with details, but in mastering the whole method. And this he does, imparting it to others with a life and power which make all who hear him work in the same spirit with which he labours. Justly does he say, speaking to me about himself, 'I cannot say that all that you see is my work; Niedover, Krüse, and Schmid would laugh if I should say that I was their teacher. I cannot reckon, cannot write, know no grammar, no mathematics, no science—the youngest of my pupils has more learning than I. I am merely the first mover here; others must bring into active use what I think out; I am merely an instrument in the hand of Providence!' This is all true, and yet without him the institution would never have existed. He is the most careless of men, knows nothing of the worth of money, can hardly keep the simplest accounts, and gives away like a child to every one who wants his help. He is in a measure without a language, for he speaks neither pure French nor pure German, and yet he is the soul of society, whether in earnest or sportive talk. His morning service, the prayer, and the address to the pupils, are very effective. He is loved and honoured like a father."

After Ritter's return to Frankfort he did not resume his labours in the Gymnasium. Yet his activity in other fields suffered no change. He found strength, moreover, not only to labour as before in the two schools of his friends Engelmann and Bunsen, and to instruct his pupils Augustus Hollweg and William Sömmering, but also to read various classic authors,

and to work largely upon a treatise on physical geography. How well he was advancing in this may be seen from a clause in his diary,—"End to-day my book: wrote the preface: evening with Ebel: read him from my work: spirited conversation respecting it." In a letter written soon after he alludes to his fears for the future education of his two pupils, and then to the character of the book. "In the plan of going to Geneva, although there is much which interferes with what I hoped to do, yet there is much which recommends itself. Yet before we go, my pupils will read Cicero de Officiis, Horace's Epistles and Satires, several philosophical passages from Xenophon and Plato, the Œdipus of Sophocles, and will practise themselves largely in Latin and Greek exercises. These they will study in the Gymnasium; with me they will study the principles of morality, higher algebra, and modern history. I shall also prepare them for confirmation. They are also taking instruction in fencing and riding under the superintendence of suitable instructors. In addition to these branches they are studying mercantile accounts, French, English, music, and drawing. They both are highly spoken of for their upright and moral deportment, and they are a joy to me and to all who know them; yet they do not quite satisfy me. Yet the reason for this does not lie in them but in the circumstances of the life, which are not in all respects what is desirable to meet the needs of young men growing up to manhood. What they evidently lack is a healthful family influence, and the

moulding which this effects. It is this alone which gives fixedness to the character, and supplies the true field of labour. I have been so fortunate as to find in the homes of my friends what I missed at the Hollweg mansion; but to my pupils many of these homes were not open and accessible as to me. Yet I myself begin to feel the need of a stronger family bond for myself; and the establishing of this would be the only thing which would restrain me from carrying out my extended plan for my own future culture. You know that I have no definite expectations for the future of my life, and that I have constantly put aside offers which seemed to compel me to choose now a place of definite abode. I have been following in this a certain sense of duty which has bound me closely to what has hitherto been my work, and which has compelled me always to associate intellectual with external advantages. I suppose that I have acted rationally in this, but I do not know whether my course has always been that dictated by worldly wisdom. The goal which I have placed before me, to become an educator in the highest sense of the word, is one so difficult to reach that my attempts seem useless, and the deficiencies which remain to be filled appear too hopelessly great to allow me to accomplish anything at all praiseworthy. The greatest unhappiness I now suffer comes from the want of making my inner nature stand in true relation to my outward duty. In addition to this, Providence has kindly protected me from almost every source of pain or grief, and for this I cannot be thank-

ful enough. On the contrary, God has made me susceptible to so many joys that I must count myself one of the happiest of men. Let me tell you of some of the things which have contributed to my contentment.

"I do not know that I have ever written to you that I have been at work on a manual of physical geography. This occupation has been to me for a year the source of my richest pleasure, and often compensates me for many disagreeable hours, which, as they come to everybody's life, do not pass over mine as well. Since in this work I do not copy what has been done by others, and always take the course which seems the most fitting and best, I have been compelled to spare no pains in making independent investigations; and these it is which have yielded me the happiest results. I have been so fortunate as to arrive at certain natural laws which show that some things that have seemed heretofore to be merely fortuitous, are in accord with law and necessity. Many riddles have been solved, light has been thrown on what was dark, and I have come to results which are valuable, and which concern the three departments of geography, history, and natural history. Far enough from believing that this work will be to others what it has been to me, and equally far from considering it a perfect work, I see too plainly its defects, and recognise even more clearly than ever the great chasms yet to be filled up in the department of physical geography. Meanwhile, I think that I have gone further than my predecessors, particularly in the study of the marine currents, the course

of the winds, the division of continents into mountain-lands and plains, the formation of river-valleys, the laws of climate, and the diffusion of minerals. The investigations which before I had applied only to Europe, I have now made universal, and have attained to a method of reading the past by means of the diffusion of plants, animals, and men, which carries me back further than do historical annals. I have become familiar with the manner in which the larger denizens of sea and land have accompanied the course of culture, and traced the connection which exists between the culture of grain and fruit and the settlements of man. The study of the diffusion of the cereals and of animals in their relation to human history has led me back to a time of great antiquity, and caused me to study the infancy of our race; and everywhere I have found the same laws, the same impulses to emigrate and settle afresh, to sail on the ocean and till the land. I have found every mountain-pass used as a means of transit, every waterfall and every promontory the scene of human settlement—every physical feature, in a word, invested with historical significance. I believe that I can see in this the basis of a science of physical geography which shall show that history has written its records in the language of external nature; that in the world around us exist the causes which have controlled the progress of the race.

My first object in undertaking this work was to fulfil a promise made to Pestalozzi, that I would prepare a treatise, in his method, on geography. I did, in

fact, begin it with this in view, but I soon found that the materials were in a confused and hopeless state, and that no method had ever been applied to this science. Proceeding in my task, the chaos gradually disappeared, the thread came to light, and I have worked on with a happy heart, discovering law and harmony where the most inextricable entanglement had seemed to be; making the result a not unacceptable contribution, I trust, to natural theology.

"Yet what a fool I am to raise such expectations in your mind, my honoured father! You know too well the imperfections and frailty of human science, and you will laugh at me good-humouredly, and not let me deceive myself. No, I would not be understood as saying that I have done an exhaustive work, but that I have laboured hard to attain to valuable results, and have found in the very effort my highest satisfaction. I am now making negotiations with Cotta respecting the publishing of it, but I do not know that it will come to this. Some of my friends are more zealous for this than I—yet enough of this. I must beg your pardon for detaining you with this matter so long."

Ritter goes on to speak in the same letter of his appointment as Secretary of the Frankfort Museum, a situation of no little trust and of scientific importance. He then alludes to his chief friends, and shows that he was on terms of intimacy with almost every man of learning or power then living in the city. It is evident that the modesty, kindliness, culture, and correct-

ness of the young teacher made him a welcome guest in every home. Nor did the years pass without bringing him into contact with men of eminence. Among the more marked of these were Ebel, the Swiss geographer; Colonel Aaron Burr, of the United States; Griesbach, the editor of the Greek Testament; Sömmering, the physicist; Leopold von Buch, the geologist; and Bartholdy, the poet and traveller, and uncle of Felix Mendelssohn on the mother's side. The acquaintance with Von Buch was the one which had the greatest influence on the education of Ritter. Before his arrival the geologist had begun to take an interest in the labours of the young geographer, and to promise to lend him the full notes of his scientific explorations in Norway and Sweden. After using these, he writes to Sömmering respecting them and their author—"Among the most valuable writings with which I have recently made acquaintance are Leopold von Buch's 'Travels.' I have benefited extremely by them. I recognise in him a much greater genius than in Von Humboldt. What Von Buch has observed in the north surpasses in extent what Humboldt explored in the tropics, notwithstanding the endless richness of the latter field. Every page of Von Buch's work displays the results of independent investigation, acumen, breadth of view, and a philosophical power of dealing with questions relating to the history of the world."

Yet, notwithstanding the incessant activity of his life, the stimulus which he received from active and

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earnest minds, the pleasure which he derived from intercourse with the wise and the good, and the satisfaction which his scholars' advancement gave him, Ritter was not quite contented and happy. Many men would thoroughly enjoy this busy, rushing, varied career, these various employments, and the keen stimulus which they gave. But he craved a life more gentle, restful, and centred. He was far from discontented, and yet he missed, sometimes very acutely, what he knew others were in the enjoyment of. A letter written to his sister lets us into the secrets of his mind at this epoch, and shows that in Ritter the man was greater and nobler than the scholar. "Life," he says, "is becoming broader to me every day; my time is becoming more and more limited; my goal is constantly advancing; my ambition is always becoming more true to what is good; and yet the means of attaining what I purpose are constantly becoming more powerless to satisfy me. I am incessantly striving to attain to some unity of aim, and yet my efforts are constantly becoming more and more scattering; and all that I can accomplish appears to me as nothing compared with what my natural inclination, my sense of duty, and my ambition prompt me to. I am ever sighing for some central object for my thought and action to rest upon; but I have not as yet found it, and I am living at discord with myself. I have gradually and almost unconsciously fallen into so many and so various social and scientific relations, that as I do not possess a mind capable of breaking through every-

thing, I really succumb to the pressure of my daily occupations. I hope soon to escape from this mesh of cares, and then to attain to that tranquillity of mind which is mine now neither by day nor by night. I hope then to be that to you and to all my friends which you rightly expect of me. Yet, do not believe, dearest sister, that I am unhappy; no, such unthankfulness to Heaven be far from me! I recognise, with tears of gratitude, that I may count myself one of the most favoured of mortals in these eventful times. The bond of alliance which unites me to so many noble souls will always be the greatest treasure which I possess. The saddest feature of my lot is, that I am so connected with other people that I cannot escape from the claims of society, and so have to pass many hours in trivial talk. I have enough to do through the day to keep pace with my pupils and satisfy all their demands, so great is their present progress. All the spare minutes which I can gain I devote to my geographical and historical task. To give you a more vivid picture of my life, let me tell you how I have been spending the last few days. In addition to the letters from Schnepfenthal, I have received from Philip Salzmann, at Montpellier, some boxes containing plants and insects, whose sale and exchange I had undertaken to arrange for him; from my friend Muralt, in St Petersburg, I have received scientific communications; I have also had commissions to execute for my friend Mieg, who is now on a journey to Rome and Naples. From a distant acquaintance

I have received reports from Moscow and Kasan, which I have been asked to prepare for publication. My friend Von Turk, who is soon to establish a school in Frankfort, had left to me the making of all arrangements. I have been giving private lessons to Madame Von Wallzogen, and have been copying, for my geographical uses, a large map of Asia. In addition to these things, I have been instructing my pupils in the higher mathematics, and we have all been reading Tacitus and Livy under Grotesend's direction. To these I must add the hours devoted to a class of young ladies, and to the young Mrs Bethmann, a Hollander, whom I have been teaching German. From this confused programme you can see how my life is broken up into fragments." Nor does this really give a complete picture of all his employments, for it does not include his own private studies; and the reader has already seen that, in the midst of these diverse occupations, his geography was making good progress. It is no wonder that, with his innate love of quiet, and with his proneness to concentrated study, he sighed for such a retreat as Geneva. And at length the time came when he could go—when he could feel that his work at Frankfort was ended. He was still to have the general charge of William Sömmering, who was now eighteen, and of Augustus Hollweg, who was sixteen; but his direct relations to them were no longer to interfere so much as before with the course of his own culture and special studies. Ritter had now passed thirteen years in Frankfort. He had come thither as

a boy, he was going forth as a man. The hopes of his youth were in a measure frustrated; for coming, as he did, from the stillness of Schnepfenthal, and from the companionship of these simple, earnest souls there, the heated intellectualism of Frankfort must have excited and wearied him. But his brother-in-law, Dr Kramer, has well said that it is to be regarded as providential that he was brought out into more trying relations than he would have known at Schnepfenthal; and yet not only for others, but for himself also, he was continually reaping in Frankfort the benefits of his early training. In spite of his youth, it was at once perceived that he possessed a superior character. In the rich, splendid, and voluptuous city, where money was constantly meeting him as the greatest of forces, the fixed principles which had grown strong in his father's house and at Schnepfenthal never forsook him. He grew constantly more and more fixed in the conviction that mental and spiritual gifts are not to be compared with the outward goods which were the object of every one's joyless and unsatisfied pursuit around him. A consciousness of this imparted to him a strength and poise which gave him a constantly increasing influence upon others. In a letter written to his mother, only a month after he entered the Hollweg family, he says, "I have just come from a great party which is given here every Wednesday. To the first two which were held after my arrival I did not go, because I was not invited; the third time I went without invitation; and to-day again, the fourth time,

although I would rather have been bidden to stay away than requested to come. But I felt that I owed it to my own place; I felt that I must make this claim at the outset, lest my rights might be encroached upon in the future; I felt also that I must become acquainted with the friends of the family; and yet I would far rather have remained in my own quiet room. How little, how little I feel myself to be in this fine society! I am no politician; I hold it beneath my dignity to waste my time in trifling with young girls; I do not play cards; and yet, creeping, as it were, up to my room, and thinking how small an object I am, I feel that I am far greater than many of the gentlemen who now, at twelve o'clock, are playing *l'hombre* in the room below."

From that brother-in-law of Ritter to whom I am so much indebted for the materials of his life, I learn that one of the strongest elements in perfecting his character was the relation in which he stood to his relatives, and his friends, old and new. In his correspondence with them he indulged to the utmost the love he bore them, and his greatest happiness was enjoyed in pouring out the freshest and best feelings of his soul. This increased the burden which he imposed upon himself: and though his letters were never numerous, they were all the more rich and suggestive. He often regrets "the deplorable length" of his communications, but no one but himself complained of this quality, for they prized the exhaustiveness with which he entered into the themes of which he wrote. Be-

sides, his correspondence served as a kind of reflection of his life and experience, and this could not fail to be profitable to his intellectual and spiritual progress. At the same time, the letters which he received from many sides, especially from his immediate relations, and Salzmann and Gutsmuths, were an inexhaustible source, not only of high enjoyment, but also of fresh impulse. In his quiet hours, particularly on the last evening of the year, he used to turn to his epistolary treasures, and by reading and re-reading the familiar pages he would transport himself to the very presence of those who were the dearest to him. Especially valued by him were the letters of his mother. Writing to his sister in the spring of 1801, he says, "For your dear letters, and for all that I have of mother's, I have had a little chest made with compartments, and a pretty thing it is. When I raise the lid I see the admirable *silouettes* of father and mother, and in the first compartment I have placed the letters which I have received from them, and all that I have been able to collect which relates to them. In the side compartments are your dear letters, and those from all my nearest friends who are still living. When I feel like living in the past I just open my chest, in which are the choicest treasures which I possess on the earth, and then come to me my happiest hours, my pleasantest recollections, but with them many a disappointed hope, many a pang, many a tear."

From passages in some of the foregoing pages the reader has doubtless learned that, with the other noble

qualities of Ritter's soul, there was not only great seriousness of purpose, but a more than ordinary susceptibility to the offices of religion. The difference between his character in this respect, and that of his distinguished contemporary Alexander von Humboldt, is most striking. A letter written by him while he was in Frankfort allows us to look at this side of his nature, and to see how religious studies and meditations formed a part of his daily occupation. "I am busying myself," he writes, "a portion of this winter with the study of morality and the New Testament. I am familiarising the children with the story of Jesus's life, and in it I find real comfort for my own heart, and so I write all down for use in the future. The subject itself, and the manner in which it has been treated by most writers, have prompted me to take this latter step. I cannot bear the stiff compulsory spirit which has been applied to the New Testament with its glowing narrative; it is not just to the book to treat it as if it were a mere chronological or ethical treatise. Taken in this way, it loses too easily the spiritual element in the divine manifestation of Jesus; it is interpreted as if it were a book of the eighteenth century, and were written on German soil. The sky of Asia, the spirit of the East, the characteristics, mental and intellectual, of its people, are too often lost from sight. And so in my teaching I have tried to pass from the historical point of view to the moral, and in this way to apprehend most clearly all the elements of Jesus's life, and give His character the

completest form. There must be taken into the account the time in which He lived, the country, and the people; and yet the truth itself, which these all partially veil, is independent of them all, and must be disconnected from them.". It must be confessed that Ritter did not attain, in the Frankfort stadium of his career, that full comprehension of the Christian religion, and more especially of what is known among theologians as the "scheme of grace," which he reached at a later day. Indeed, how could he do so? His pastor and intimate spiritual adviser, Hufnagel, like all the Frankfort clergymen of that day, was a rationalist; and not only was all the theology of the day destitute of positive Christian ideas, but the whole tone of society was utterly demoralised. Ritter gives a sad picture of the spiritual condition of that time. Early in 1811 he writes: 'As concerns the most important element of life, the religious, I confess that I cannot look without pain at the spiritual condition of the larger portion of men. There is such attachment to what belongs to the earth, that what relates to the higher life, the spiritual man, is utterly neglected. I might live for years in the Hollweg house, and, notwithstanding the number of persons whom I meet there, never hear a single religious expression. There is so little practical recognition of a higher life, that all thought of it is lost sight of. If it were not that my feelings sometimes must get vent—if I did not feel compelled to speak out my religious convictions—the ignoring of serious things would be complete. Of course I miss much

from the want of congeniality in my companions regarding this matter. The highest feeling about man is that he lives and dies, that he is lucky and unlucky, that he is created for hope and fear; there is no mention of anything nobler, of God and immortality. It influences me so much that, even against my own will and wish, I lead a life altogether too devoid of a religious side. And yet I do not give up the desire, but secretly cherish it, to make religious instruction an important part of my future duties as a teacher. I should not wish that my lot should be cast in a great city; these are good, if one's aim is pleasure and acquaintance with men, but they do not contribute to contentment and peace of mind. I have been reading the autobiography of Reinhard, of Dresden, with great interest, and have found in it a confirmation of my views respecting the divine character of the Bible, and its unique value to human culture and the education of every man. I have for some time been preparing my pupils for their approaching confirmation—unfortunately only a mere ceremony here, and without any relation to life. The hours thus spent are among the most satisfactory of my life. They have promoted my own spiritual advancement. My pupils are very susceptible to the influences of religion; they are like a field well ploughed and opened to the rain; but if they would be spared the influences of the life around them, they must leave it at once, else the dew and promise of their youth will be gone."

It would not be fitting to close this chapter of

Ritter's life without alluding to the literary, and more particularly to the geographical, productions which he either prepared for the press or published. To some of them allusion has already been made, but not to all. The reader has hardly failed to observe, that although the general course of his studies, down to the time of his leaving Frankfort, promoted his general knowledge and culture, still geography is constantly coming into the foreground. It has been hinted at in the request made to Ritter by Pestalozzi to prepare a geography on the method introduced by the latter; it appears in the allusions to the work which he was preparing, and which was so favourably received by his friend Ebel the Swiss geographer. Yet during all the years which he passed at Frankfort neither the hope nor the expectation seems to have dawned upon him that his future career would be a geographical one; his only and his highest ambition was to become "an educator in the fullest sense of the word." His absorbing task was the one which lay directly before him, the instructing of his pupils. The departments in which he taught them embraced the complete round of academical studies, with the exception of the more difficult Greek and Latin authors, and in the interpretation of these he sat with his own pupils at the feet of men who had given their lives to the ancient classics, and was an eager and humble learner with them. Three departments of study had engrossed him while at Frankfort; first, natural history in all its departments, then history, and, last of all, language. No reader of the

'Erdkunde' can fail to see how important all these studies became to him every day of his subsequent life. Without any one of them he could not have examined subjects as he did, and written as he did. It would not be claimed that Ritter's familiarity with botany, geology, history, Greek, and Latin was as great as if he had devoted himself to any one of these, yet there are many men who occupy the chairs of professors, in these and other departments, who are not so thoroughly versed in the one subject which they teach as Ritter was in all. And yet these different departments began to show themselves tributary to his geographical studies even while he was in Frankfort. The various journeys which he took into the adjacent district contributed quite as much to his scientific advancement as to his pleasure. The ample pecuniary means placed at his disposal by the parents of his pupils, allowed him to procure all helps which he considered valuable, without imposing the necessity of counting the cost; and well has it been said of him, "How much more limited would have been his opportunities and advantages if he had accepted the invitations to Meiningen, Vienna, or Weimar." The hand of Providence was as evident in the whole order of his early years as it is in that system of compensations in nature which Ritter was subsequently so skilful in interpreting.

The fact that Ritter's thoughts were occupied, while he was at Frankfort, with the general subject of pedagogy, as well as with the specific application of the

Pestalozzian method to geography, is manifest from the varied character of his contributions to the press. I will mention only the chief of these. The first of much note was a paper on instruction in the art of drawing, published in 1802 in his friend Gutsmuth's 'Neue Bibliothek für Pädagogik.' The reader has perhaps not forgotten the allusions in former pages to Ritter's great skill in this department, and he was thoroughly qualified to speak authoritatively regarding it. The results of a visit to Cologne were embodied in a valuable antiquarian paper, and published by request. The death of a Frankfort friend, a worthy artist, to whom Ritter was most warmly attached, called forth an appreciative sketch, and was also asked for the press. Besides these, he contributed occasional articles of a general character to the educational journal edited by his father, and largely read. Yet these papers, valuable as they were, were tributary to his geographical writings. The first of these appeared very early in the present century, and were published in his friend Engelmann's 'Neuer Kinderfreund.' These relate primarily to the preparation of two maps which he was contemplating preparing—one of Germany and the other of Europe. The first work, complete in itself, which he published, was the first volume of his treatise on Europe, which appeared in 1804. Although the execution of this manual fell far short of his later works, and is not to be specially commended, yet the ideas which found utterance in the preface were such as to excite admiration even at the present day. He had caught, even

then, clear glimpses of the capacities of geography, and saw that, instead of being one of the least promising and basest born of the sciences, it is one of the noblest. Expressions occur in the preface of this work which foreshadow the great ideas of his latest life. Take this, for example: "The earth and its inhabitants stand in the closest mutual relations, and one element cannot be seen in all its phases without the others. On this account history and geography must always go hand in hand. The country works upon the people, and the people upon the country. . . . It has seemed to me as if the physical character of the earth has been too superficially studied in its relation to geography. I have thought, on the contrary, that it must be made the basis of this science. Chronology is to history, in all that relates to time, what natural history is to geography in all that regards space." Ritter never published but two of the three volumes which were announced. Notwithstanding the clear principles announced in the introduction, it was hardly to be expected that he should leap at once to a perfect application of them. A work which should carry out those ideas, and make them seen in their application, would be as great an advance upon the preface of Ritter's first book as that preface was removed from what had been written before on the connection of history and geography.

This work on Europe indicates that the author had in preparation a series of charts relating to the same continent. They were six in number, and comprised

the following table of contents :—1. The chief mountain systems of Europe, their connection and their subordinate branches. 2. The most important European peaks contrasted with those of the Cordilleras in respect to vegetation. 3. The indigenous trees and shrubs of Europe. 4. The cultivated growths, exhibited according to the climate in which they thrive. 5. The diffusion of wild and tame mammals in Europe. 6. A table of the European nationalities. In estimating the importance of such an undertaking, it ought not to be forgotten that these were the first attempts in this direction. We have these now in every school-room, and we are taught to believe that it is to Humboldt that we are indebted for the conception of these tables. But it is not so: Ritter had worthily occupied this field before Humboldt entered it.

The work on physical geography which has been mentioned in a preceding page as finished, and as submitted to the judgment of Ebel and some other friends, was never published. Among those whose judgment was solicited was Leopold von Buch, whose opinion was partly favourable and partly unfavourable. It was decisive with Ritter, and he determined to withdraw the manuscript from the publisher, and wait till he had brought it to a greater stage of perfection. In fact, as we have already seen, he was induced to think of bringing it out more in consequence of the urgency of friends than through his own impulse to print. The substance of the book was after incorporated in the 'Erdkunde,' and the world has received it in that form.

A letter to Gutsmuths gives a comprehensive summary of the plan which he adopted in the execution of his first work. It is worth communicating here, as showing the complete mastery which Ritter had attained, even then, of the principles which lie at the foundation of the science of geography. He says: "It is now some time since I finished my geographical work, which has laid the foundation for my present historical studies; and before I am wholly lost in these, I wish to entirely close my geography, which forms a perfect unit in my mind. You have asked me for a sketch of my whole plan; here it is:—

"Man lives in two worlds, a visible and an invisible one, and is mindful of his true dignity and nobleness when he labours to attain perfection both in his physical and spiritual nature. When he has advanced so far as to master himself, and develop the whole power of his own mental and moral nature, his next step is to take note of the outer world, to observe the order and obedience to law in which Nature, so far as it is external to him, is constantly working. He sees that this is always having an influence over him, and that he is having a certain real influence over the outer world, and that in the mutual dependence of the two lies one of the greatest and noblest harmonies which exist.

"It has been my object, in the preparation of this book, which was suggested by my Yverdun friends, to contribute something to the interpretation of this connection between man and the world he inhabits. The title is, 'A Manual of General Geography, aiming to

substantiate the claim of this department to the name of a Science.' The character of the work can be best seen in the following *résumé* of the topics discussed.

"In the first place, and negatively, I do not speak of the earth as a planet in its relation to sister planets, and hence mathematical geography is wholly omitted; nor do I deal with the earth as if it were subjected to the arbitrary and irresponsible action of man, and thus political geography is not my starting-point. I take the earth in its form, structure, elementary constituents, its covering, its life, as if it were itself a great organism covered with hieroglyphics which reveal its history. I begin with what is the most simple, and advance to what is more complex; I pass from what is general to what is specific, and thus adopt the method employed by Pestalozzi, and work in the spirit of his system.

"My manual is divided into three parts—the topographical, the physical, and that devoted to natural history.

"The first of these is elementary and introductory. Its purpose is to display the earth in its natural divisions. It is provided with notes for the teacher, bearing on the method to be followed in teaching this department of geography.

"The second part treats of the mutual relations of the continents, the ocean, and the atmosphere, and shows in what the connection with those relations man receives the impulses which give rise and direction to history.

"The third part deals with the distribution of the

three kingdoms. It also discusses the laws and phenomena of climate, the key to the organic world; and it also pays equal attention to geology, the key to the inorganic world.

"I can, of course, give only the briefest outline. Where there is so much detail as is implied in a work of this character, it is impossible to present a very accurate sketch of the design. Should this volume meet with adequate encouragement, I propose to enter upon a second one devoted to the population of the earth; and then a third, which shall discuss the general political side of the whole subject. The entire work will be completed by the publication of a geographical atlas, which shall contain not only topographical maps of the usual character, but also some which shall be generic—such, for example, as illustrations of a mountain district, a desert, an archipelago, a bold shore, a sandy shore, a steppe, a delta, &c.; to these I would add characteristic sketches of most of the leading types of national figure and face; of the loftiest mountains; of important islands; of notable valleys, rivers, and cataracts; of plants—palms, for example—and of various kinds of animals."

CHAPTER V.

THE SAVANT AT GENEVA.

I HAVE already spoken, in the previous chapter, of the plan which Ritter had formed of taking his two pupils, Augustus Hollweg and William Sömmering, to some place where they might begin to take up some practical departments of study, and allow their preparatory classical knowledge to introduce them to a field which should have more direct relation to the work of life. Both of the young men had decided to pursue a career, not mercantile but learned; and Ritter, without attempting at all to bias them in this decision, rejoiced over it with a child's joy. At first Freiberg, the celebrated mineralogical centre, was selected as the place where their future studies should be prosecuted; but the great eminence of Geneva as an educational centre, the excellence of its society, and the charm of its situation, were such as to cause Ritter to give it the preference. Besides, as it was then certain that young Hollweg would study jurisprudence, an intimate knowledge of French was indispensable; and nowhere, not in Paris even, could this be acquired so well as in

Geneva. To add to these attractions, Ritter would not be far distant from Pestalozzi and his other Yverdun friends, and it would always be easy to run over and spend a few days with them.

Geneva, always a marked intellectual centre, was then as eminent as at any time in its history for the distinguished personages who were at home within its walls, among whom were Pictet the chemist and philosopher, Sismondi the historian, and Madame de Staël. Ritter and his pupils were taken into the family of the mother-in-law of Pictet, and found there not only all the joys and privileges of a home, but opportunities of being intimately acquainted with all that was best in the society of the city. But instead of standing on the outside, and speaking of Geneva and its varied charms in general terms, it is better to let Ritter tell his own story,—related often enthusiastically enough, it is true, but not with the indiscriminating adulation of youth, or of one who is entering society as a novice. He was upwards of thirty, he had seen and mingled on equal terms with the best society of Frankfort, and had met many of the most eminent men in Germany. Such a man was not to be misled by the charms of novelty, or the fascination of a different nationality; and when he speaks in enthusiasm, it must be taken with no allowance saving that which is due to an earnest though not fiery soul, and to a heart keenly alive to intellectual power and moral worth.

He begins with an allusion to the situation of the city. "Geneva," he says, "is the queen of Swiss cities;

none could lie more charmingly. It is on both sides of the Lake, which expands there in the form of a half-moon; on the left are the beautiful vineyards, on the right the lofty Savoy chain, extending to the borders of the Republic of Vallais, the Dent d'Oches, and the Dent de Jaman, above which tower the eternal snow-fields of Mont Blanc. In the immediate neighbourhood of the city there are mountains of moderate height, from four to five thousand feet, whose sides are covered with the finest pasturage to the very summit; between some of these eminences rushes the wild Arve, a daughter of the Mont Blanc glaciers. Geneva itself has few fine streets, but the country around, as far as the eye can reach, is transformed into the finest of parks laid out in the English style."

In a letter to Sömmering he speaks of the objects which drew him to Geneva in preference to other places. It will be remembered that his two pupils were now of an age when the studies of the three were in a great measure pursued in common. "We shall pay special attention to the French language and literature. We have, besides, brought a small library of Greek and Latin classics for private study. Our chief favourites will be Tacitus, Livy, Xenophon, Herodotus, Homer, Horace, Seneca, Cicero, and Plato. We have also some of the choicest works of Lessing, Goethe, Schiller, and Klopstock. You see we intend both to be expansive and yet concentrative in our scheme of reading and study. We shall attend lectures in Geneva on mineralogy, botany, physics, chemistry,

and the higher mathematics—no slight outline for a single winter! But at any rate we will set to work prudently."

Though a little out of place, I cannot forbear quoting some of Ritter's reflections on his past and present life, jotted down soon after his arrival in this beautiful Swiss city:—

"The agreeable sensations which I experienced on the journey from Lausanne to Geneva, one of the most attractive rides probably in the world, resolved themselves into thoughts of more and more serious import as I approached the place of my destination. I cannot deny that at the last moments of my stay in Frankfort I could not dispossess myself of a certain degree of sorrow, which I had not deemed possible to master one so hardened as I, and so little inclined to yield to the snares of imagination. I cannot but think that the occasion of my sorrow was the sense of the loss which I should experience in leaving Frankfort, rather than any misgivings about the men whom I might meet in a new home. It seemed as though the quintessence of my twelve years' life there crowded itself into a few brief moments; I had a distinct view of the ignorance and presumption which I had at the time of my going thither; I reviewed the first troublous years which I spent in Frankfort; I experienced anew all the trials I had known there; I saw my life unfolding itself as I could have wished it to do, and my work prospered in its results; I looked back upon the circle of my living friends, and with my mind's eye viewed the graves of those who

have been very dear to me, all of whom, living or dead, have contributed so much to my culture and to my happiness; and as I looked back I saw that every loss that I had experienced had been made tributary to my progress in all that is good. And now, separated from my past life, removed from the place which had become so dear, I felt myself standing at the entrance upon a new and untried field, where I should no more meet old friends, and where new ones would not rise up to take their place, because the years of youthful trust and confidence are gone. I felt myself weighed down by some new and strange power, and seemed to breathe a different atmosphere from any that I had experienced before, until, feeling that the familiar tones of my home, my friends, my youth, were fading away, I felt overcome by a singular weakness, and was for a little while unmanned. Yet I did not yield long; the truth impressed by Father Salzmann came up afresh, that there is more in the future than in the present; and when we had reached the city gates, the bustle, the questions, the examination of passports, all the novelty of a strange place, restored me completely, giving me once more that happy serenity which, thanks to Heaven for the good gift, has never yet forsaken me down to the present day of my life."

Faithful as was Ritter's devotion to the French language and literature as means to an end, he did not enjoy them much for their own sake, and his letters contain amusing comments on the efforts which he made to transfer some of the great German classics

into set French phrase. The Italian pleased him much more, and in one place he says, "We are now luxuriating in the magnificent language of Italy, which is not only a continued song, but which possesses all the freedom and originality which a rich literature demands for its expression. There is a southern life in the language itself, as there is in the ideas and feelings which it utters; and this southern element draws the thoughts to Rome and to Naples just as surely as it did in the past, in the days of Italy's triumphs.

One of the most interesting features of the whole winter was a course of forty lectures, delivered by Sismondi, and relating to the literature of all the southern nations of Europe. They were largely attended, and by none were they heard with more relish than by Ritter. They served to afford unfailing themes for conversation; and as Ritter's excellence was recognised at once in Geneva, and as he immediately became a favourite guest in almost every family of culture in the city, it was a source of constant delight and profit to review these lectures of Sismondi, often to differ from them, yet never without being able to instruct and interest his listeners. They led him not only to make the acquaintance of Dante and the other great Italian writers, but also to acquire the Spanish language, which likewise soon found great favour in his eyes.

Perhaps, however, the greatest single enjoyment of the winter was derived from the chemical lectures of the illustrious Pictet, then in the prime of his years

and of his activity. I have already mentioned that Ritter was an inmate of the family of Pictet's mother-in-law, and that the two men were thrown much together. They were not blind to each other's remarkable worth. The older saw through the modesty of the younger, and at once recognised in him a man of the noblest motives and principles, a genuine disciple of science, and a mind of the finest order. The younger recognised the genius of the older, his beneficent spirit and high aims, his purity and steadfastness, his signal power of illustrating abstract truths, and of not only compassing the most difficult portions of his favourite science, but of applying them to practical ends.

I have alluded in a preceding page to Ritter's acquaintance with Madame de Staël, which was one of the most striking occurrences of his life at Geneva. "Her hospitable mansion at Coppet," he writes, "is open to every stranger of any distinction, and every one is secure of a kindly reception at her hands; and yet I confess that with my natural bashfulness I should hardly have dared, with all my acquaintance with society, to have thrust myself into the presence of this gifted woman without a special invitation. It was a great privilege to me to be a welcome guest at the house of Madame de Staël (through the influence of Julien, a friend of Pestalozzi), because I am convinced that the circle in which she lives is very accomplished. I was also glad to see a woman of whom the whole city speaks, of whom I had heard countless anecdotes and characteristics, and who had

been banished from his dominions by an emperor who does not fear all Europe, and yet stands in awe of her." In another letter he alludes to an interview with William Von Schlegel at Madame de Staël's. "Through his guidance of the conversation," he writes, "we came to speak of German history, German art, and the German language; and I soon found that Madame de Staël was at home in all of these. Sometimes in our zeal Schlegel and I would fall back upon our mother tongue, but our hostess reminded us pleasantly that at her house not German ideas, but the German language, were contraband, and that only quotations from our authors could make an exception. She herself cited some passages from German authors and poets, pronouncing the words exceedingly well. French and German, however, were not the only languages used; conversation was carried on both in English and Italian, and Madame de Staël quoted Latin even, but without any affectation; then we went to dinner, where all was light and merriment; right and left flew *bons mots*, puns, and witty remarks of every kind; and if Madame de Staël did not show herself what is called here in Geneva *brillante*, yet she displayed what was to me a more interesting side still of her character, and I am becoming more and more convinced that she possesses very estimable qualities of heart, and that the more intimate one's acquaintance with her becomes, the more will she be valued." Later he writes, "Madame von Staël interests me more the longer I know her. If she is not *la première imagination de l'Europe*, yet she

is certainly one of the most superior of women, and possesses rare qualities of heart and great simplicity of character. During her winter residence here in the city, I have often seen her at her home; she has frequently invited me there, and had the kindness to write upon the note, that it was only *en petit comité*, knowing well that this would be the most agreeable to me. It is only when the company is small that the conversation is interesting, and that she shows herself in her full strength. After coming from her little parties, people are accustomed to ask, *Est-ce qu'elle a été brillante?* I have seen her several times when she could be called brilliant, and once when she seemed really inspired. The flow of this inspiration lasted about an hour, and never in my whole life have my nerves been so strung and my body so thrilled even to the tips of my fingers. There seemed to be something of that power in her words which Alcibiades ascribes to Socrates in the Symposion of Plato. The conversation commenced on the moralising strain of one of the Geneva preachers. Sismondi defended this style of sermon, declaring himself against those which are merely religious, and insisting that religion must be grounded upon morality, else it is simply a matter of feeling; and as feeling has no ground principle, imagination gains control of it at once, and calls into life all those extravagances of which history is so full. Morality, therefore, must be the basis of a sermon, because religion has its foundations in the understanding, and the preacher has only to touch lightly the

religious sensibilities of his hearers. There was more of this sort all tossed off with great liveliness, and interspersed with side-thoughts. Sismondi's words seemed to be to De Staël's soul what sparks are to tinder. She took hold of his narrow view of religion on all sides, displayed its falseness by means of example and solid reasons, showed the higher connection between religion and the nature of man, proved that religion is the spring of all good morals, the condition of all correct principle; showed how foreign are morality and life, how one and the same are religion and life, how morality is only a necessity of the weak nature of man, while religion belongs to what is nobler in him; 'que la morale ne fait que diriger, mais qu'elle suppose une force, une puissance qui soit dirigée;' how morality is only a conception, and possesses no impelling power, while religion penetrates the whole nature of man; how one feels a strong need of listening to a *sermon religieux*, but a great unwillingness to listen to a *sermon qui est rempli de morale*, because every man has morality enough at hand every minute of his life, and is even able to impart it to others, while religiousness presupposes an ennobled state of mind, an elevation, an approach to God; that this is the end of religious assemblies, that this elevation ennobles the *ensemble* in man, and at the same time every *partie en détail;* that a religious state of mind is the source of all moral principles and actions, &c. Enough to say that the subject was so entirely in her sphere, her exposition so clear, her illustrations so numerous, her points so well

made, that I consider this conversation one of the most interesting in my life. It ended by Sismondi's asking, in his inability to defend himself, 'Mais comment voulez-vous qu'il n'y ait pas de morale dans le sermon? à quoi mènent tous les sentiments qui ne sont pas dirigés pas la raison?' Madame de Staël answered, 'Oui, je veux qu'il y ait dans les sermons de la *raison*, mais pas de *raisonnement*.' Yet it is impossible to report such a conversation; and I find that in her writings she is far inferior to what she is in society, where she shines as a queen."

There is among Ritter's letters one not to be overlooked, relating to the great interest taken at Geneva in matters of religion. In it he says, "I believe that the great respect which is paid to religion here exerts a marked influence upon the character of the people. The constant attendance at church, where sermons, always good and often superior, are preached, the unabated interest in all that pertains to the welfare of each congregation, the custom which obtains among the fathers and mothers in all classes, of educating their children in religious matters, must have great influence. I will not say that the instruction which the parents give is always the best possible; but that they give it at all, that they lay stress upon it, that they reverence the Bible, that they pronounce the name of God and the Saviour with reverence, that they lose no opportunity of hearing a good sermon,—even this, if it were all there were in this matter, would awaken in the child a sense of the value of religion, and predis-

pose him to a reception of it. Never have I seen a church like that of St Pierre (a great Gothic structure) so filled as it is here, and that with the leading and most respectable people of the city." In the subsequent allusions to the most eminent preachers of Geneva, it is evident that Ritter was a constant attendant upon the ministrations of Cellerier and Baucher, both of whom he held in the highest estimation. In the preference which he gave to the former, it is evident that the religious training which he received in his youth was proving itself inadequate to meet the wants of his entire nature. Cellerier was an advocate of supranaturalism; Baucher, though a man of earnest character and excellent influence, was a rationalist; and yet Ritter evidently leaned towards the ministrations of the first. He had not yet worked himself out into clear light in matters of religion; yet such a conversation as the one already reported of de Staël with Sismondi must have left a strong impress upon his mind, and awakened reflections which could not be silenced.

The spring and summer which followed Ritter's delightful winter at Geneva were spent at the little village of St Gervais, at the foot of Mont Blanc. The time was devoted to studies of a general physical character, but they were all destined to be of direct relation to his future life. And in this we see another marked instance of the manner in which Providence led him along his way, even when he thought that he was doing what was of little importance. His expectation had

been to go to Southern France in company with both the young Hollwegs, the older one of whom was in poor health, and had been advised to give up business for a season, and seek the restoring effects of the French climate. Young Sömmering was entirely ready for the university, and was soon to enter that of Munich. Yet unexpected delays occurred; month after month passed by, and yet the older Hollweg was unable to join them. The literary studies of the winter had been successfully brought to an end, and one who was less active and less thoroughly devoted to study for its own sake, would have been tempted to pass the months of waiting in the listless aimlessness to which the fascinating charms of the Genevan atmosphere and environs would so readily have lent themselves. But Ritter's nature was unfitted for such repose. He made exact charts of the neighbourhood, one of them taken from his window at Geneva, another from a hill in the rear of his house at St Gervais, and both of them works of rare merit. His friend Pictet, the eminent scholar already alluded to, told Ritter that he had never witnessed so accurate a delineation of a mountain-range as Ritter had attained in this. Besides his chartographical occupations, he and his pupils renewed their interest in botany and mineralogy, made scientific excursions to Chamouni, Saleve, and the Perte du Rhône, sketching all the most striking objects, ascended Mont Blanc to the height of ten thousand feet, and passed entirely around the base of the stupendous mountain. He recorded all his observa-

tions in full in his diary, and wrote long letters to his friends about his wanderings. Of course, this was all having direct relation to his future life, little as he suspected it at the time.

I cannot forbear quoting freely from one letter written at St Gervais, in which he sums up in his own free, graphical, and highly poetical manner, the beauties of the Mont Blanc scenery. "The pure atmosphere allows us to enjoy," he writes, "the sunrise and the sunset; it brings out the whole glory of the moon shining on the high peaks; it invests the sky with such brilliancy, that long before night, or twilight even, it allows us to see the lordly ascent of Saturn above the white Miage Glacier. Never, as here, have we been able to see cloud architecture taking on shape, and witness the ghost-like ascent and subsequent disappearance of the mist masses. Like companies of gods, they sometimes swim from peak to peak, veiling the tips in majestic gloom; then they soar above the highest points, then resolve themselves into long strips, and wrap themselves around the massive crests; then they creep down the sides and form a lower mountain girdle, and thrust themselves like huge ribbons into the passes, and let the ends drop down into the valleys. Other clouds come at noon, when the sky is so clear and transparent that one could hardly suspect the presence of a medium; they ball themselves like mighty masses of cotton on the tips of the mountains, so near to us from very clearness that it seems as if we must see everything which is upon them; the flocculent heaps

then roll themselves together and take a towerlike form, which soon ascends, and is lost in the sky. When the wind blows from the east the cloud-masses are often driven westwards, first resolving themselves into long strips and then breaking up, taking on the appearance of a flock of sheep. When the wind sweeps up from the south, the clouds collect into great shiplike bodies, become greyish black, and sail off like a fleet encountering a storm, till they strike the jagged cliffs which surround the empyrean ocean, where they break into a thousand fragments, and so pass from sight. Then the rifted summits peep out again, soon to be lost from sight in the vapoury masses; and thus the spectacle goes on. But far grander for eye and ear, when the thunder, the lightning, and the dashing rain blend together. First comes the flash, and then the crash, and then the tenfold echoes, and then the gush of great drops upon the roof; and these are repeated so rapidly that I have counted eight within seven minutes. But it would be useless to try to report all the alternations in the face of nature of which we are the witnesses here; the clear bright mornings, when the sun and the moon are together in the sky; the glow of the cheerful evenings, and its gradual transition to rose-colour and then to white; the milky blue of the mountains in the twilight, and then their later fiery, smoky, and fuming red; the moving shadows that lie in the snow-crests, and the flashing glances that come down from those ice mirrors; the clear rays of the full moon on the glaciers, or the reddish light of the new moon

when it comes up behind the mountains. But enough of these magician's conjurings. I have bought me a good portable barometer, and, in conjunction with my pupils, have been taking all manner of observations in the neighbourhood of St Gervais, giving results which are exceedingly interesting, dead and valueless as they seem to be when digested in our geographical manuals. I have procured also two comparative thermometers and a Saussure hygrometer; and these four instruments we have taken in all our excursions, carefully noting all our observations. These results we compare with those of the Geneva physicists, and are already educing some facts of interest from this method of study."

I must not bring this section of Ritter's life to a close without quoting from one of his letters, in which he takes a brief review of his pupils' course of study, and surveys their fitness to venture into the world without his further guidance. It will be borne in mind that, during the Geneva months and the subsequent summer, he was rather a wise friend, an older brother, a more advanced fellow-student, than the teacher which he had been in Frankfort. He was the trusted and beloved family friend; and in justice to the mother, long unconscious of his wisdom and his worth, it must be said that her confidence in him was now complete, and her gratitude unreserved. It was a fitting conclusion to his long and faithful service, this delightful sojourn in Geneva and St Gervais—such as is granted to but few. And although a brief time was to be devoted to travel in Italy before the tie was broken, yet we are

now at the place where his tutorship ended, and the pupils became rather friends than learners. It was characterised by two severe and consecutive shocks in the life of Ritter—the death of Salzmann, and then, about a month later, of his excellent foster-father Zerrener, two men to whom he owed more, it would seem no exaggeration to say, than to all others. They were, as he was wont to call them, his two fathers, and as such he truly loved and revered them.

In review of his pupils' course he writes—"It will now not be difficult for them to resort to original sources for whatever purposes may be needful, in the Greek, Latin, French, Italian, Spanish, and English languages. They have the *machinery* of study in their hands. In both mind and feelings they are harmoniously trained, and literature and poetry have appealed to every side of their nature. They are acquainted with antiquity; they are not strangers to what is modern, and so, I hope, are protected from the sad inequality which would lead them to recognise and to extol what is true, good, and beautiful in one phase alone, instead of recognising it everywhere, under whatever form it may exist. As a triumphant proof of their thorough culture is the genuine and unforced interest which they have taken in the noblest work of our German poets, Klopstock's 'Messiah.' Nor are they less familiar with the masterpieces of other lands. Their minds are so imbued with the loftiest thoughts of poetry, their imagination so enriched with what is the fairest, that they instinctively shun what is com-

mon, and are raised above temptations to follies which often prove the ruin of young men of their age. In their feelings they are truly fresh and young, and as youths should be; they are, however, perfectly aware of what would throw them from their balance; and without being cold or heartless, they are free from all weak sentimentalism or unworthy passion. Their tastes are simple and uninjured; their bodies well trained, strong, and sound. Study and labour have become second nature to them, for they are fully aware of the advantages which both yield; their time is always fitly used, and idle hours are what they cannot bear. They love the open country and the face of nature; they are happy in society, but they crave peace; and the quiet of the home is the sweetest of their enjoyment. I can predict with confidence of both of them, that they will be able men in the discharge of their future professional duties, and signally skilful and happy should they become the heads of families of their own." Those who know the fulfilment of this prediction in the eminent Dr William Sömmering, and in Bethmann Hollweg, recently Minister of Worship and Instruction for the kingdom of Prussia, have no difficulty in tracing a part of their singular success and excellence to the assiduous endeavours and unabated interest of the tutor of their youth.

CHAPTER VI.

THE AUTHOR AT GÖTTINGEN.

At the earnest wish of Madame Hollweg, who wished that her sons might continue to enjoy the society of Ritter, a nominal arrangement still continued, his expenses being defrayed; no claim being made, however, upon his time and strength. The next winter was to be spent in Italy; and at its close the second son was to commence the study of jurisprudence at Göttingen. In Italy, Ritter was to be the cicerone of the young men in their visits to the various collections; but in Göttingen his time was to be his own, it being understood that he would take a fatherly interest in the younger Hollweg. The relation was a delightful one, and Ritter's residence was protracted at the Hanoverian University for nearly seven years. Here his particular training as a geographer commenced; the various lines which had before seemed to run in divergent directions began to converge and to unite. The happiness which he experienced at Göttingen was largely heightened by the presence of young Sömmering, whose plan to pursue

medical studies at Munich had been modified so far as to give Göttingen the preference.

Up to this point it is plain that, although Ritter was largely versed in geographical matters, and had in fact commenced the preparation of more than one work relating directly to this science, he was rather entitled to the appellation of savant than of geographer. He had not busied himself in any one science to the exclusion of his general culture, and the universality of his attainments was more striking than his eminence in any specific department. We are now come to the time when he had advanced to an honoured field among the leading geographers of his time; and if he was not at once called into active service, and employed in a field worthy of him, it was because the work was not yet done which he was destined to do—namely, to raise his favourite science above the rank of a mere school study, and give it a place among those departments which have always been accounted worthy of honour. He went to Göttingen fully matured in all respects; he was a little upwards of thirty years of age, his body was vigorous, his habits unexceptionable, his mind clear and active, his power of continuous exertion great, his learning varied, exact, extensive; his principles perfect, his amiability and sweetness of temper as constant as were ever granted to man. He felt himself ready to enter upon an active and useful career; and though he still cherished the hope that a post might be placed at his command as a teacher of youth, yet the fact that it did not come at once under his eye did not

dishearten him; he felt that he could patiently wait, and meanwhile go on in the work of educating himself still further than he had done, as well as of maturing his geographical ideas, and putting the finishing-touches to the work already begun.

The opening months at Göttingen were, however, the most troublous which Ritter had ever passed. The great popular movement was sweeping over Germany in opposition to the French domination, and the best elements of society were uniting in the effort to throw off the French yoke, and to animate afresh the old German spirit. Many of his own personal friends had enlisted at Frankfort; and although eminently made for peace, the sense of duty to his country was so strong, that had it not been that Madame Hollweg held him to the letter of his contract, he would have been one of the men who, like Körner and Steffens, left the avocations of peace for the dangers and duties of war. Both of the young men associated with him, Sömmering and Hollweg, were as impatient as he to have a part in the war of liberation; but their parents withheld their consent. A letter too long to quote, written to his sister during these anxious months, testifies to the struggle which was passing through Ritter's mind, incapacitating him from work, and almost making him sick. There seems to have been in this mood nothing of the fiery enthusiasm of youth—on the contrary, there is manifest a repulsive feeling towards a warlike career; and yet such was the strength of his national feeling, and so strong his conviction that Germany must be freed from the French

yoke, that he burned with impatience to have a share in the great work of liberation. Notwithstanding his yielding to the demands of Madame Hollweg, his mind was not quieted till the news of the capture of Paris reached him, and the downfall of the French Emperor made the security of Germany certain.

After commencing the work of earnest study, he went on undisturbed. He used the great Göttingen library assiduously, and listened to lectures on jurisprudence and medicine in connection with Hollweg and Sömmering, who were respectively devoting themselves to these studies. He heard Dissen on Plato, Hausmann on mineralogy and geology, and Schrader on botany. In a letter to Dr Sömmering he gives an insight into the nature of his life and the character of his employments. "Introduced by you to the chief librarian," he writes, "and favoured by his exceeding kindness, I am permitted to use the library as freely as if it were my own. I have, during the winter, taken occasion to study all the sources in the department of physical geography, and I hope in time to be able to produce something which shall be good, and to fill an existing want—something which, for want of a suitable expression, I might call a physiology of the earth. To this I have devoted all the time which I could command." In the course of the following summer he writes again to Sömmering: "I have been working with more zeal than ever before on my geography: it may yet be possible to produce something which shall surpass what yet exists in this field. In order to carry out the perhaps foolish attempt to avail

myself of everything which exists, and to work it up for my purpose, I shall be compelled to spend another winter in Göttingen, and not attempt at present to seek another field of labour. So I mean to devote myself in all quietness to the muses, until the place for which I am fitted shall call me away.

My efforts have been thus far devoted to the external phases of my subject, and have carried me almost as far as I originally proposed to myself to go. As soon as I shall have reached this goal, I mean to take up the study of man, and the effect of his mental and spiritual activity upon the world which he inhabits; and while pursuing renewed historical, philosophical, and linguistic inquiries, to fit myself more perfectly for my future post as a teacher. I have been especially impressed by the study of inorganic nature, and shall incorporate the results which I have reached, in my physical geography, whose distinctive character will be, that it is comparative (in the sense of *Anatome comparata*), and aims at showing the connection between history and nature, both organic and inorganic. The work, owing to the instructions of Blumenbach and Hausmann, has assumed an entirely new form since I came to Göttingen; and I think that I have demonstrated that geography has a right to be considered a sharply-defined science, of kindred dignity with the others."

In a letter written to his brother John, whom he still continued to treat with the intimacy of the old Schnepfenthal days, he gives an admirable account of his work at the stage when it was ready for the press. It is

hoped that by this time the reader knows the modesty of Ritter so well as to respect the degree of quiet self-confidence and the manly assurance which are breathed out in lines only meant for the eye of an indulgent brother. In some men the extent of self-gratulation exhibited would indicate the egotism which is almost universal in German scholars, but of which not one trace could be alleged to exist in Ritter.

"The reason why I stay in this particular town of Göttingen, the place of all places that I would least select for a permanent home to spend my life in, is the quiet, the leisure, and the library, all of which unite to enable me to complete this geographical work, to which I have already devoted several years, and to enable me to enter upon a new round of employments. This I feel only too strongly, that I must now at once bring my work to a conclusion: the course of thought which I have begun to work out in it leaves me no rest, and so possesses me day and night, that I dare not continue to indulge in it, as I have done. I have already had one talk with you about this work of mine; since I was in Berlin I have worked upon it night and day. I hope that the love which I bear the subject, the long time (about eight years) that I have been engaged upon it, although not exclusively, and the helps which are at my command here, will enable me to accomplish something of real merit—*i.e.*, something practical and useful—even if my powers are not the most brilliant, and may not permit me to sound all the depths of my subject. I cannot help thinking, too, that the work will prove tolerably

interesting, if it be really well executed, as I have struggled to display my subject in an entirely new light, and to treat with a certain degree of exhaustiveness the abundant materials which I have collected. If it should turn out to be all that I have desired to make it, it must give a new form to the whole treatment of geography, and to many branches of the historical and natural sciences, and prove of not less service to the world of scholars than to our schools for youth. But enough, enough, you will say, of self-praise! Oh no, this must only indicate to you the earnest desire which I entertain for my work; but I do not in the least imagine that my poor powers will allow me to reach the high end which I have proposed to myself. But only in view of the object which I have set up, the goal of my aspirations, do I venture to think that, without praising my work, I can be so bold as to say that it must be better than anything which has yet appeared on the same field: for my aim has not been merely to collect and arrange a larger mass of materials than any predecessor, but to trace the *general laws* which underlie all the diversity of nature, to show their connection with every fact taken singly, and to indicate on a purely historical field the perfect unity and harmony which exist in the apparent diversity and caprice which prevail on the globe, and which seem most marked in the mutual relations of nature and man. Out of this course of study there springs the science of physical geography, in which are to be traced all the laws and conditions under whose influence the great diversity in things, na-

tions, and individuals, first springs into existence, and undergoes all its subsequent modifications.

"The purpose which you expressed at the time we talked this matter over together, to publish the work in your own name, was agreeable to me for many reasons, particularly because I could then be in your neighbourhood, at least during the printing, as my personal supervision would be necessary, on account of the many names and numbers—even if I cannot allow myself to indulge the pleasant thought of living for some time in Berlin; but still more, because such a work, embracing as it would several volumes, if it is to exert an influence upon science, and become useful, must make its appearance from a house of good standing. But I also said to you at that time, that I intended publishing when the whole work should be for the most part finished; in the first place, because I do not work at it for the sole purpose of publishing, but because the subject is in itself interesting to me; and again, if it is to appear, I wish also that the whole edition shall be issued in as short a time as may be: it will probably make three stout octavo volumes. Also I should like to place a part of the manuscript in your hands, in order to have it examined by gentlemen who are thoroughly acquainted with the subject. I talk this all over again with you, because I wish to learn from you whether you are still disposed to take the subject into consideration, or whether you wish that I should look for another publisher. I may say that friends here and there, through the medium of prefaces and literary

journals, have urged me, with the kindest feelings possible, not to delay bringing out my book. But it is not this which is my main reason for making haste; I wish to anticipate those busy hands which have taken advantage of my submitting the work to different persons for examination, and who, I fear, will, if I delay too long, publish under their own names the results of my labours."

This letter brings us to still another, written to his sister, and relating to his plans for bringing out his book, the first edition of the 'Erdkunde.' - "I had taken a great deal of comfort in the hope that my book would be issued by the publishing house with which our John is connected. Such a connection would have been romantically fine. But it was not destined to be. John took the most active interest in the work, but situated as he was, it was the dictate of duty as well as of propriety not to recommend his brother's work to the head of the house, but merely to submit the manuscript to him, and let it take its own course. Parthey, the name of this gentleman, seemed to be horrified at the idea of a four-volumed work of this character, and drew back at once. I was obliged, therefore, to look further for a publisher, and no *rôle* is more disagreeable than this. I was at first rather discouraged, but after talking with some of the leading scientific men of Berlin respecting the character of the work, their approbation was such a cordial to me that I plucked up courage again, and sent the manuscript to Reimer, whom John recommended before all others.

Not a week passed before it was accepted, and I pledged myself to have one of the four volumes entirely ready for the press by Easter. You can imagine, I suppose, what an impulse this good success has given me. Reimer's house is one of the most noted and honourable: Schleiermacher's, Niebuhr's, and other works are issued by him. From this moment there begins a season of really slavish toil; but there is comfort about it, that the harder I work the sooner I shall be through with it, and out in the free air once more."

The time which he spent in Berlin during the printing of the first volume was extremely valuable to him in every respect. At Göttingen he had lived in entire seclusion, his only companions being Professor Hausmann and his young friends and former pupils, Hollweg and Sömmering. From the hermit life of his own study and the Göttingen library he passed into the splendour of Berlin and its society, and the whirl of a great capital. Already possessed of the acquaintance of many of the most celebrated men in Germany, he now added Schleiermacher, Rauch the sculptor, Savigny the jurist, and the scarcely less celebrated names of Nicolovius, Körner, and Lichtenstein. The season was, however, of more direct profit to his religious than to his intellectual life. At Frankfort he had begun to get an insight into the true character of Christianity in its relation to the wants of man; at Geneva he had gone further; at Berlin he was to go further still. He became acquainted with the gifted and excellent preacher Hermes, who had gathered around him a circle of select

Christian souls, who were so closely bound together that they seemed to Ritter to form a true "apostolical church." These few months would seem to have been of decisive influence on the whole future of Ritter. Then it was that he acquired a deeper sense of the nature and mission of the Saviour than he had ever had before; and in the meetings for prayer and conference, as well as in the more public services of the church, the geographer passed some of the most delightful hours of his Berlin visit.

The first volume was entirely corrected and ready for the press in May 1817. It was dedicated to Pestalozzi and Gutsmuths, his "fatherly teachers and dear friends." The book was ready for publication in September. He writes to his brother—"I did not expect the work to be carried forward so very rapidly as it has been, and I must say that sometimes it affrights me to find myself irrevocably in type. I now see a great many faults which I might have avoided, although, on the whole, I am not sorry to see the work progress so rapidly. The continuance of it at this rate will free me from a burden which presses very heavily upon me, and which I once feared that I should never be able to carry through to a successful ending. I do not think that the character of the work is such as to make it at all fashionable to read it and speak of it; but if there shall be even a few to recognise any merit in it, it will give me great satisfaction." Not long afterwards Ritter wrote to the elder Sömmering—"My book has been lying ready for you for some weeks, and yet I have not

ventured to send it, for I now see only too plainly how much better I ought to have made it, and how far it falls short of the goal which I have prescribed for myself. Yet I venture to send it to you, trusting that you will be indulgent in your judgment. I am indeed of the conviction that it has more value than many works which have appeared in the same field; and yet I must confess that its value *per se* is not great, and that the amount that I have accomplished that is new is small." And yet the world did not confirm this modest estimate. From the very day of publication the worth of the work was recognised, and the language of all the reviews was extremely favourable. The impression made in Berlin was so marked even among the officers of the Prussian army—not the men, surely, who would be reckoned as centres of intelligence—that at once the question was heard on all their tongues, "Who is this Mr Ritter? We must secure him here." This fact I learn from Minister Bethmann-Hollweg, who was then in Berlin, and whose opportunities for gaining the opinion of the best judges were almost unrivalled. Nor was the external appearance of the first edition of the 'Erdkunde' such as to prepossess critics or the public in his favour. The reader is familiar with the rude appearance of the German books published a half century ago; and Ritter's work was in no way superior in its getting-up to its contemporaries. Yet the praise awarded to it was so general as to have not a dissenting note. It did not afford Ritter an increased satisfaction, however, and he wrote to his sister—"If laudation

could make a man happy, I must be one of the happiest of men. But I do not think that I am any more so than I was before, when there was no incense strewed in my path."

One of the most characteristic features of the Göttingen period was the number of the propositions made to him to accept situations of trust and honour. It would be impossible to name them all. Reimer, his publisher, a man of great influence, wrote to him, inquiring whether he would consent to accept a professorship in some Prussian university were it to be offered him; the celebrated Eichhorn laboured hard to retain him at Göttingen, not as a solitary worker, but as a brother teacher; Bremen invited him to assume the rectorship of its Gymnasium; Pestalozzi, who was old and in failing health, invited him to be his successor, and to take the charge of his great institute at Yverdun; Schnepfenthal called him to the same work there; Turk wished him to join him in the charge of the Potsdam Gymnasium; and other positions, scarcely less responsible, were placed at his disposal. All he declined; some because he felt no inclination, some because in his modesty he felt that he was not competent to fill; some out of fear that he might be standing in others' way; some because he felt that his principles could not be carried out. The call which he came the nearest to accepting was an invitation to become the instructor of the two young princesses of Saxe-Weimar. The offer was a liberal one in every respect, the salary ample, the time claimed but two hours each day, the

place attractive, the character of the duke and duchess such as to promise their efficient co-operation. Yet, notwithstanding that the offer was renewed more and more pressingly, Ritter steadily declined. The reason which he gives in one of his letters is characteristic, and shows how carefully he weighed every question, and how unwilling he was to be drawn away from a course which he thought the best by any temptation of ease or money or a delightful home. His constant thought was to fulfil the work of an educator in the manner which should be most likely to bear the most fruit. In one of his letters, written while the Weimar matter was pending, he says that if it were a lad, he should be seriously tempted to undertake the task of training him; but that he doubts whether, with his long training and his familiarity with many departments of learning which he would have little occasion to teach to young ladies, he should be able to employ himself as effectively as he might in some other field. It is clear that he did not think that the post of tutor to two young princesses of a small Thuringian duchy would be likely to be so influential for good as to be at the head of a large school. And yet such are the limitations of human wisdom, that the probability is that he lost the opportunity of forming a character which might have had influence not only on Prussia, but also on Europe. One of those two princesses is now the Queen of Prussia, the other is the wife of the king's brother Carl, and mother of the commander-in-chief of the Prussian army, the brutal and coarse Prince

Frederick-Carl. No one doubts that both of these ladies have power, and that under the right training they might have exerted an influence altogether favourable. They are now, however, chiefly remarkable for their pride, their frivolity, and their indifference to the welfare of the nation. Had Ritter undertaken their training, there is little doubt that he would have succeeded not less remarkably than he did with young Sömmering and Hollweg, whom he redeemed from snares scarcely less alluring than those which beset a court, and on whom he stamped his own gentle, modest, earnest, truth-loving, simple nature so deeply, that it will never be effaced. It may be indeed that in the influence which Ritter has exerted on thousands of the finest young men of Germany through his Berlin career, and in the scientific value of his life, he has done a work greater than he would have done had he become the tutor of the Prussian queen and her sister, the mother of the hero of Düppell and Münchengratz; but it is unquestionable that if Ritter could have foreseen that those two young girls were to assume the exalted positions for which Providence intended them, he would have accepted the call to Weimar, and entered upon a career far different from the one for which he was destined.

It is unnecessary to go into the history of the many negotiations which were made with Ritter before the place came to him which he felt that he could accept with a satisfied mind. Yet there is one letter from his friend and publisher Reimer which ought not

to be passed by; and indeed in not a single phase in which he is brought before us does he appear inconsistent with himself; in every one some of his remarkable excellences come out. Reimer had written inquiring whether he would not accept an appointment, were one offered to him, in a Prussian university; and in a letter to his brother, John Ritter, he thus refers to that communication: "To give an answer to Reimer costs me no little trouble. I have an extraordinary desire, lying, I believe, in my blood, to labour for Prussia. Yet tell my kind publisher that it is contrary to my whole nature to sue for a place. Where I shall find my true field of labour I do not yet know; my inclination would lead me to your neighbourhood; my previous training would take me to the Rhine country; my love for youth would draw me to the world's end. Wherever I cast my lot, it must be where I can live comfortably and support a family, for I must soon have a home. Many friends are inviting me to settle near them: this makes me happy, but I cannot be contented till I know where my future is to be." Yet few could have been as contented as he was while offers from all sides were pouring in upon him. He was so absorbed in his geographical work, however, that his friends were more solicitous that he should select his future sphere of labour than he was himself. He looked almost solely at what was before his eyes; he saw the magnitude of what remained to be done before the whole work could be issued, and felicitated himself that he could put off the time when he should

enter the outer world, and become a more visible worker among the German educators. Nor did he confine himself to the pages of his geography alone. An interesting historical study led him for months away from the 'Erdkunde,' and out of this episode arose his learned work on 'Ante-Herodotian Historical Sources.' Thus employing himself, the six and indeed almost seven years at Göttingen quietly wore away; years of unbroken study, his only recreations being his occasional visits to his sister fifteen miles away, and his constant intercourse with his beloved friend Professor Hausmann. At length, and at a time when he could see his work so far advanced as to warrant him in earnestly taking up the question of his future field of labour, there came an invitation to the Chair of History in the Frankfort Gymnasium, just vacated by the translation of Schlosser—afterwards to be famous as the author of the 'History of the Eighteenth Century'—to the Heidelburg University. This was a post which could not fail to be acceptable. His heart led him strongly to Frankfort, the field of thirteen busy years' labour, and the home of many true friends; and if there was one point where he was especially strong, it was in history. So he joyfully sent his acceptance, conditioning it, however, on leave to finish his present work, and worked on joyfully in view of what was in his hands, and what welcomed him on.

I have referred just above to the side line of study which drew him away from the 'Erdkunde' about the time that the second volume came out. In letters to his friend Sömmering the elder, the plan of the work is

sketched. Though the book which grew out of these researches is now but little known or read, still it must always be regarded as a monument of profound research and of indefatigable industry. It is truly a German work, and could hardly be read, much less produced, by a man of another nation. Indeed, it may be said in one word, for all that Ritter is an admirable type of the German character, his traits were such as would be admirable everywhere, but perhaps more intelligible in Germany than anywhere else. Pre-eminent among these were his love of scholarship for its own sake and its own results, his simplicity, his single-mindedness, his lack of wit in the sharpest sense, and his abundance of good-humour, his industry, his patience, his sentiment, and the depth of his nature. Few of the German weaknesses were manifest in him, for his finely-balanced character always revealed strength, well matched with tenderness, sense with sentiment, prudence with simplicity, caution with trustfulness, a philosophising tendency with practicalness, energy with a still manner, and enthusiasm with a sustained spirit. The reader has seen something of these qualities already; they will continue to come out as we advance.

Regarding his historical researches, he writes to Sömmering the elder: "I am much indebted to my stay in Göttingen for many advantages, and possess the good-will of many of the most distinguished professors. Drawn out of the former course of my life by the order of events, I have entered on a new course of investigation, and have been pursuing it for about a month with

great satisfaction. It is a discovery in the domain of ancient geography and history which has surprised me, and all to whom I have communicated it, for it gives a key to the most remote Greek epoch, that of Homer and Herodotus, carries us back to the time prior to the founding of Rome, and to the early Indian period, and throws light upon almost every department of ancient geography, history, mythology, and language. I impart this to you in entire confidence, and cannot conceal from you the delight which I feel in this new discovery. I have given all that pertains to the natural history and antiquities of the subject to Blumenbach, who takes a very deep interest in the matter; to Eichhorn I have intrusted all that relates to the languages and the religious rites of the East; to his son the German history; to Beneke the old German dialect; to Heeren what relates to the history of trade and ancient colonisation; and subjected the whole to Grotesend's keen criticism. It is only after having the favourable judgment of all these that I shall venture to mention this discovery to friends. What I wish to do is, to trace the history of the primitive Indian states extending through all Asia hither as far as to Colchis in ancient Scythia, using as my authorities Herodotus, Homer, and the primitive Greek fragments; then I want to trace them to the Danube, through Thrace and Macedonia as far as Dodona, and from there along the Adriatic to Tarentum and the Etruscan territory, using the ancient classics as my guides. With this are connected the history of the Milesian colonies, as well as

of the Heraclidæ, the extent of the Cyclopæan walls, and countless other things. It also explains at least a third of the mysteries mentioned in Aristotle's 'De Mirabilibus,' and gives the key to many of the statements of Cæsar, Tacitus, Pliny, and Strabo, respecting the Celts and the Germans. You may think that I am claiming too much for my discovery; but I scarcely think I am, for the scholars named above, to whom I have submitted the matter, are in full agreement with me, and believe that I have a clue which leads back to the times prior to Alexander, Zoroaster, and Cyrus—to the primitive days of Athens and Sparta. I am now engaged in working out my ideas in definite shape for publication, but to follow the whole windings of the theme would be the work of a lifetime. Yet I cannot leave it at the present for any more active calling in the world, for I recognise it as work worthy of the highest energies to try to penetrate the remote history of our earth, and learn what forms of religion and language were held in the infancy of the race." And some months later he writes again to the same wise and appreciative friend: "I do not pretend in this letter to atone for my too-protracted silence. I am too much distracted with labour even to apologise to you, and am looking eagerly forward to a time when there will be some respite for me. Much as I have wished it, I have been unable to communicate to you fully the whole nature of my present work. But in spite of unbroken labour day and night since my return from Frankfort, I have not been able to master the whole body of ma-

terial which has come into my hands, and which has grown in length, breadth, and thickness; and really it now looks to me like a blessing of Heaven's own sending, that I must soon leave it, even if unfinished, to commence my new duties at Frankfort, else I fear that my health would suffer from this constant stress of labour."

Before Ritter entered upon his professorship, there was one case more to be thought of—one step to be taken, full of moment to a man as thoughtful, earnest, true, and deep-souled as he. For a long time he had felt the need of a home of his own, and yet he had always been so overwhelmed with unfinished work, that he had often been compelled to postpone taking the first steps. He was nearly forty years of age, but his income while he was at Göttingen, though sufficient to meet his own few wants, was not adequate to the expense of sustaining a family. Nor had he allowed himself, while tutor in the Hollweg family, nor while preparing the first edition of the 'Erdkunde,' to look upon any woman with a lover's eye; and though in Frankfort and Geneva there were many ladies in whom, had his outward circumstances been different, he might have become much interested, yet his command over his nature was such that he pursued his solitary way, making his sister and his brother the sole confidants of his innermost secrets. At his frequent visits at Duderstadt, near Göttingen, where this sister resided, he frequently met the niece of her husband, and began to know her worth. The more he saw her, the more sure he became that she was one who might meet all his wants, and make

such a home for him as he had looked forward to for many a day. Her life had been one of much care and many trials, and these had deepened her nature, and given her a maturity even beyond her years. Ritter spoke not a word, nor gave a sign to tell the warmth of his interest, till the call came from Frankfort; and as that insured at once a salary adequate to the expense of housekeeping, he did not hesitate another day, but sat down at once and wrote the following letter to his sister, in which some of the finest qualities of his nature come out. It runs as follows:—

"My dear, dear Sister,—I have but this moment sent off my acceptance to Frankfort, and now look forward to my entering at about New-Year or Easter on my duties in the Gymnasium. I have at length reached a place which secures me what I have long wished for —a permanent home. I wish therefore to avail myself of the first moment to begin to bend my thoughts in this direction, and turn over the sericus matter of contracting for myself those domestic ties of whose sweetness I have long dreamed. I come to you, therefore, in my perplexity, as to a most competent and accomplished adviser, in order to lay before you, in all the simplicity of my heart, what, in truth, you already know—that I respect and love your dear friend and niece, and that I am anxious to know whether she has a kindly eye for me. If you can ascertain that this is the case, I wish you would go farther, and learn of her whether she can give me her whole warm heart, if I

give her all the love of my nature. There is a voice which speaks to my soul in tones of hope, and that tells me that we might be company for each other through the pilgrimage of life; that the agreement in our tastes, inclinations, convictions, and feelings, would make us truly happy in each other, if, in wedded and Christian love, we enjoyed the blessing of Heaven. I beg you therefore to ask Lili's heart and hand in my behalf, if her gentle nature has ever been warmed by any love for me—if she has known anything of what I have often felt when in her presence, or when recalling her words, and her clear bright glance. It is possible that she has already suspected that I love her; but I can truly say that I am drawn to her by a bond much stronger than I can tell even you, and that my whole life shall be a pledge of it. I have no youthful passion burning in my veins, but I cannot think of her without a glow of affection, and I know that she will be a true and loving companion to me all the rest of my life. She will find me constant and faithful, although not without great faults of character; but she will also find me ready to press forward and to overcome human weakness as far as in me lies. Mutual support will make the will strong, even if the flesh be weak; and the love which renews itself each moment, common sorrows and delights, accord in all our feelings, and joy in the Lord, will give us courage to meet all the perils which may stand in our path.

"I could wish that my Lili might know that I expect to derive the highest satisfaction of life from an active

career of usefulness, and there, were it to be ever so brilliant, true happiness cannot be found in the whirl of society. It is possible that she has fancied that my future career is to be a more enviable one than it will be; nay, it seems as though she may be entertaining the conviction that it is to be even splendid. Undeceive her in this, by all means; show her that it will be just the opposite of this—that I have never gained the art of striving after show or style, and that I derive my highest pleasures from a simple, unostentatious life. If she joins her fortunes with mine, we must be content, although dwelling in a great and magnificent city, which offers a thousand temptations, to live in the most frugal way, notwithstanding the fact that my position is one not without its due share of consideration. Doubtless there must be much self-denial; and yet I think that economy and a relish for labour will allow us to supply all needful wants. I have no fear for the future, and trust myself implicitly, and like a child, to the hand of God, who has so abundantly blessed me thus far. To Him be all praise and thanks!

"This, dear sister, is the matter which I wish to submit to you, your good husband, and Lili, and then send me word to what conclusion you come. I shall have to remain here till Thursday, and then, if the answer is favourable, I shall fly to you."

The very next day brought the following response, not from his sister, but from the loved one herself:—

"The moments which have gone by since your

letter came are too sweet and sacred for me to hardly yet come back from my dream to the world of realities. The weakness of nature denies words to express the whole depth of my feeling. It gives me the happiest hour of my life to think that you, my one, only friend, know and have long suspected that my whole nature belongs to you, and finds its only world in you; and overcome by the joy of this moment, I cannot express the thankfulness which I feel to God for this bountiful gift of His grace—a gift such as He bestows on His own chosen children.

"At the time when I was first awaking to a sense of the value of life, and when my imagination was actively at work in forming conceptions of ideal excellence, my childish spirit found in you the union of all that is good and noble, and bowed with respectful love before a character so harmonious. Later, when troubled with the cares, problems, and worries of life, the picture which I had formed of you, and which I constantly carried around with me, was like a fair star above me, giving me light and peace; but always unapproachably distant from me. When at last we were thrown more closely together, the thought of your friendly demeanour towards me was my greatest joy; while the consciousness of my weaknesses, which a comparison of myself with you always gave me, was my greatest pain.

"But now all my doubts are solved! My own, single friend, my heart lies open before you, acknowledging its love, and giving itself to you in all trustful confidence.

"To speak more at length about this is impossible. I am too deeply moved; too momentous and solemn is this weighty hour. My dear friend, how will your Lili bear the joy of your arrival to-morrow?"

The letters which Ritter wrote to his affianced after the engagement, afford glimpses into the deeper nature of the man, and are indices at the same time of the tremendous efforts which he was making to finish his historical researches before his duties at Frankfort should begin. Fortunately, he was enabled to postpone the time of commencing from New-Year to Easter, and the reprieve made him most happy. Never perhaps in his whole life did he toil as during that winter. Had he been compelled to go to Frankfort in January, his 'Vorhalle' must have been a fragment; as it was, it gained, if not perfect completeness, at any rate such a degree of perfection that the deficiency could only be seen by himself.

Without giving specific dates, let me cite extracts from some of his free outpourings of feeling to her, whose later character was so signally to confirm the wisdom of his choice.

"My whole time and strength," he writes in November, "are now entirely subject to an iron Necessity, which makes me every moment its obedient slave. But the moment that I think of you my time of freedom comes, and with it my time of entire rejoicing. . . . The great thing which troubles me now is the limited time at my disposal to finish my work in. This makes me so anxious as even to rob me of a part

of my power to work rapidly. I cannot do what I could if I were not thus hurried." In the next letter he speaks in the same vein of the pressure on his mind, and states that he is making the greatest efforts to procure a postponement of the time of commencing his duties at Frankfort, and at the same time states that he believes that it will be without avail. In the next letter he writes, "My last told you what perplexity I was in about bringing my work to an end, and how little hope I had that my request for a postponement of the time of beginning at Frankfort would be granted. But the respite has come, and my joy is now full. My fondest wish, so far as my external position is concerned, is now fulfilled. I am not to enter on my new duties till Easter. Now I can see my way through my work: I shall not be compelled to snap a hundred strings in my historical investigations. If I remain well, I can climb the mountain which towers before, although the task will still require my utmost strength. With a certain degree of satisfaction I can bring my work to a close, and then I can enjoy the pleasure of meeting you, my love, once more; of looking into your heart, of reading your fair, pure soul, and of enjoying all the communion of those whose hearts are one."

Towards the close of the year, Ritter made a few days' visit at Frankfort, in order to consult with the city officials respecting the management of the Gymnasium. He was received with cordiality, and treated with much consideration. Writing to his affianced, he says, "I have been calling on President Oelenschläger, to whom

I gave a copy of the second volume of the 'Erdkunde,' [then just from the press], as an expression of my thanks for the honour done me in my election. Judging from the compliments which reach me, the book seems to have awakened some interest here. Everybody comes to tell me that Frederic Schlegel has spoken of it as the Bible of Geography, and this expression has not been without its effect. I am told on popular report that he neglected the work on which he was engaged in order to read it; and other stories of the same kind, which are not indifferent to a vain author, and prompt him to run at once, and in all pedantry, to tell his mistress of the honour done him."

At another time he writes,—"Your admirable letter, my dearest one, has gone right to my heart; a thousand thanks for it. Were we together now, how much should we have to feel in common, and to talk over! Your letter has transformed my solitary chamber into a paradise, in which only your bodily presence was wanting. Yet I sometimes use certain magic arts and summon you to me, and then the pictures of the future make the present all bright and delightful. Yet it is not necessary to always conjure you before me by these arts; sometimes you seem to stand before my eye; and when I have a letter of yours in my hand, I have to talk aloud to you, and answer your imagined smile by one of my own.

. . . .

"You speak, my love, of truthfulness of character, and I confess your words have moved me much, and I

love you all the more for your good words. Your aims are so high that I am always better when you are near me. Yet we are both weak, and we will pray for grace to the merciful God and His Son, our Lord and Saviour. Selfishness is the root of evil within us; only complete surrender of our wills to the Divine Will is what can save us from our sins. To attain this must be the end of all our strivings.

"You speak of ideals; but do not try to form them, my love. They are of human origin; they have no permanent character—nothing which rises above the mind that conceives them, even although they may seem Titanically great to us, and although poets may extol them in never so glowing verses. What we must do is to make the actual possibilities of life our ideal: it lies in human power not to *construct* the godlike, but to *recognise* it, and thus to *gain* it. Then what is actual becomes finer than any ideal; and one finds that it is a great art to make what is present before the eye as noble and beautiful as are our dreams."

At Christmas time he wrote this beautiful, touching letter: "I am far, far from agreeing with you that you are right in thinking yourself at fault in the matter about which you write. I do not grant that it is anything peculiar to yourself to walk now in light, now in darkness. I have the same necessity, and do the same, only being much less anxious than you about the course of events, I am less tried than you, and yield more easily, it may be. A long series of trials and provings has made me, when in every storm, look forward and

see what the end will be, and what the blessing is which is to come. And yet, when the cloud is right over me, I am as much blinded as you, and as needful of counsel: then all my prudence and lightness of spirits fails me utterly, and I know not what to do, except to go to God, who, in the person of His Son, knows how to come with comfort to the heavily-laden one, and to give hope to the despairing. Whenever I put off all that cleaves to me which is unworthy to be brought to Him, and just give free course to tears of repentance for the past, there steals over me a sense of blessing coming from above; the darkness of my soul gives place to light, while I think that He is the Lord, our constant Friend in times of joy and need. Then I take down the hymn-book or the Bible, and never fail to find some words of comfort and strengthening."

CHAPTER VII.

THE TEACHER AT FRANKFORT-ON-THE-MAIN.

RITTER went to Frankfort, expecting to make it the home of his life; and although not convinced that the post of historical teacher in the Gymnasium was the best adapted to himself, still glad that the city where he had already spent thirteen years was to be the scene of his later career. He had too long desired to be engaged in a large institution, where his influence might be more widely felt than it had been heretofore, and this hope seemed not to be disappointed. Yet the sanguine expectations with which he commenced his duties were not to be met; unexpected difficulties stood in the way, and the time which he spent in Frankfort narrowed itself to a single year. His letters give the best picture of his life—of his earnest, devoted service—of the difficulty which he experienced in exchanging the unconstrained life of a student, dealing with learned and original researches, for the restraint which resulted from being chained to the school-bell. And though his reception was in the highest degree cordial, and although the efforts to retain him in Frankfort show

that Ritter was right in believing that there was entire unanimity in the good feeling of the officials towards him, still the obstacles which he encountered in his efforts to increase the efficiency of the institution —to infuse new life, and to improve the methods of instruction—show that he had to deal with slow, conservative men, too much engrossed with their own affairs to pay much attention to new plans, and too proud of the school to grant willingly that it was capable of much amendment. He was worked hard too; not because he had to give instruction in branches with which he was not familiar—not because he was engaged for too great a number of hours (there being but fifteen a-week), but because his habit of doing everything made it laborious. He was not the man to do anything by halves; and though he was very thoroughly read in history, yet there was not a lesson which he gave on which he did not spend hours of preparation. His time was so entirely occupied that the 'Erdkunde' was utterly given over: he hardly had time even to take a daily walk, or even to visit his friends. And yet there was not the excitement which attended the last year at Göttingen, for the researches which were prosecuted there, under the necessity of ending them before the commencement of the duties at Frankfort, were conducted under a sense of flurry and excitement more detrimental to health than steady overwork would have been.

The first overtures from Berlin reached him soon after he had commenced his duties; and as they came

through a very grateful channel, and were also official in their character, they claimed careful attention, and proved a most distracting element in his life. Nor was the negotiation one which could be closed in a few weeks; according to the German fashion, it dragged itself along for many weary months, leaving Ritter in just enough of suspense to thoroughly disquiet him. The only element which caused delay was the financial question, for Ritter wished to be placed entirely above care, feeling sure that if Prussia valued his services as she seemed to do, she would be largely the gainer if she would consent to place him in a position where there should be nothing to draw his thoughts aside from the prosecution of his geographical studies. The letters written while he was at Frankfort throw the clearest light upon his whole life; and although they are too long and too numerous to quote, still some extracts from them cannot fail to interest the reader.

Shortly after entering on his duties he writes to his betrothed: "My work sits a little awkwardly upon me as yet; it is not easy to cease being a free man, with command of every hour, and to become fettered to certain hours; nor is it easy to exchange a broad, scientific investigation for the comparatively narrow limits of schoolroom lessons. Yet I have buried myself every day and every evening in preparing myself for my tasks. I teach four hours on Mondays and Thursdays, three on Tuesdays and Fridays, one on Wednesdays, and none on Saturdays. This is not

very laborious certainly, yet unaccustomed as I am to so much incessant talking, I become exceedingly fatigued, and suffer some pain in the chest. As I teach the higher classes mainly, I have a great deal of satisfaction in my work; and yet there is such a deal that is faulty in the management of the institution, that I never enter the building without a kind of chill.

I have not yet paid attention to anything excepting my school duties, and shall not till they are well under weigh. Not that there have not been frequent invitations to take up other things; but I am one who cannot do many different things at the same time. I am very much discontented with my present way of living. Ten times a-day I wish I had back my poor Göttingen accommodation instead of this magnificent house [he was Madame Hollweg's guest, and occupied his old rooms], where I sit as if on a throne, and where nothing is cosy and free."

Notwithstanding the last sentence, it must not be supposed that Ritter did not feel grateful to the mother of his friend Augustus for her great desire to contribute to his comfort. His tastes were of the simplest kinds, and all show and form were utterly repugnant to his nature. So although Madame Hollweg compelled him to live with her rather than be at the expense incident to lodging elsewhere, and manifested her kindness in every possible way, Ritter was not truly at home till in the autumn he brought his Lili to Frankfort as his wife, and had a home of his own in a pleasant little house looking out on the Main. After

this event Ritter began to be serene and happy: the Berlin negotiations were going forward, but they did not perplex him as before; his labours in the school were lightened, and the hours which he spent in his own home cheered and strengthened him to bear with ease what had before been a wearying and disheartening load.

Among the valuable new friends whom he made in Frankfort were some persons of scarcely less distinction than those whom he had before met in the Hollweg circle. He became intimately acquainted with Madame von Wollzogen, the sister-in-law of Schiller, and author of 'Agnes von Lilien;' William von Humboldt, a more eminent man during his life than his brother Alexander, and the great Prussian minister and patriot, von Stein. Sömmering, too, had come back from Munich, and was then residing there. He was the friend of friends, and in one of his letters Ritter thus alludes to him: "In the evening I go to walk either with my brother Albert, or with my dear old friend Sömmering, the privy counseller with the silver-white head; and when I am with him, I have to come to a stand-still every hundred steps, so earnest and hearty is this truly noble, excellent man."

In a letter to his Lili he speaks of his call to Berlin. He begins by alluding to the great and sustained pressure of labour upon him in the school, which allowed him scarcely leisure enough to carry the book just finished (so far it ever remained complete) at Göttingen through the press. His ordinary round of

instruction was enlarged by the sickness of one of his colleague teachers, and the united burden was almost more than he himself could bear without succumbing to it. He says, "In the midst of all these cares there came still another, more distracting than any—viz., a call to Berlin. My first thought was of you. I must communicate some of the particulars to you, for sooner or later it will be a matter of public talk. General von Lützow and Professor Stutzer sent me word through my brother and Augustus Hollweg,* asking me officially whether I would accept a professorship in the School of War. The wish was expressed that I should labour in my own special department, geography, and all help be afforded me which should facilitate my labours. The situation does not yield enough to live on, however; still there are but three or four lessons to give in a week, and a quarter of the year is vacation. If I consent to go, the Ministry of War promises to apply to the authorities of the University, and inquire whether there cannot be a post found for me there, so that the aggregate salary may be more

* The latter (now ex-Minister Bethmann Hollweg) has communicated to me one or two interesting facts connected with this call to Berlin. It appears that the promptest recognition of the value of the 'Erdkunde' came from the officers of the army, both the older and the younger; and the general expression current in this circle was, "we must have the author of that work in Berlin." It reflects equal honour on Ritter, and on the intellect and character of the Prussian army officers, and leads me to suspect that, despite the appearance and the general repute of this class of men, there may be something better in them than the frivolity and love of pleasure which are the marks that first strike the eye.

than here. Accustomed never to indulge in sanguine expectations, and far from any ambition to strive after a high place, I yet have not been able to repress the thought that here is an opening which may just favour my wishes and plans. I answered that I could only consent to go on condition that my pecuniary prospects should be sensibly bettered, and that I should be in command of leisure sufficient to continue my geographical studies, and to write the later volumes of the 'Erdkunde.' Subsequently I received a letter from Savigny, inquiring whether, in case I accepted the post in the War School, with the title of Professor of Military Statistics, I would give four or five lectures in the University on any subject which I might select, with a salary of fifteen hundred thalers (about £250 or $1200). This seemed to me an excellent offer, and one which I certainly do not deserve to receive when I think what others, who are my superiors, are paid." The engagement could not be made final at once, however. The educational bureau of the Government was engrossed with work, the country was in a disturbed state, and it was some time before the attention of the Minister, Altenstein, could be called to the matter. Yet eventually this was done. The formal documents were forwarded, and nothing remained but to give a final consent.

While all these negotiations were pending he wrote a long letter to his brother, whose general substance was similar to the one to his betrothed, just cited. One passage in it, however, is worth extracting.

Speaking of the perplexities which encompassed him in relation to the Berlin invitation, he writes, "My situation is really a very curious one—scarcely arrived here before I begin to think of going away. I have hired a very attractive house, looking out on the river, and yet it is possible that I may never take possession of it. I am to instruct in 'Military Statistics,' and yet hardly know what the word means; in the University I am to have a prominent post, and yet I do not know what it is that I am to teach. In the mean time I keep up good courage, and although I have no great confidence in my ability to meet all these demands, yet the prospect of working without any restraint in the field which I love, and of teaching a class of superior minds, is most attractive. My experience here has assured me that I have not mistaken my calling to be a teacher of youth, and yet I find my way beset with trials, which, although mingled with much that is delightful, yet give me much more disappointment than satisfaction."

The disquiet produced by the prolongation of the Berlin negotiations was much soothed by the influences of his pleasant home, where, after his marriage, he spent many happy months. He *did* take possession of his pretty house overlooking the Main, notwithstanding his fears, and while living there he writes in the following cheerful strain: "Meantime everything is going on in its customary course; my happiness at home gives me strength and courage, and I seldom feel as if I wanted to leave the place. My wife and I

live together as happy as prince and princess, and do not trouble ourselves about the great world. I am working so hard in the school that I have been obliged to decline all invitations, and to separate myself in a measure from all my old associates. At eight in the morning I begin my work, and give my lessons with the greatest satisfaction to myself; my exertions are evidently not entirely fruitless, and yet the results are not commensurate with my hopes, because I do not wish that all the profit should cease with the mere imparting of knowledge. The authorities seem to have no conception of a kind of teaching which takes hold of the whole nature of man, both moral and intellectual; and while there is no lack of politeness and kindness from them personally, yet there is no co-operation, and no willingness to take down the barriers which custom has long prescribed. There is a real want of insight on the part of the school committee into the true nature of education, and my field is therefore a stony one. And yet I am happy in what I am teaching, for I am going into the details of the older German history, a field which I thoroughly enjoy."

A little more than a year in all passed by, and then he removed to Berlin, the scene of his future life. The time spent in Frankfort was a kind of hinge on which his whole career turned. Nearly forty years preceded it, forty years followed it; the first mainly of preparation, the second of fulfilment. He was not to lose sight of his favourite pupil, Augustus Hollweg; he had already been appointed to a professorship in the Berlin Univer-

sity, and was to labour side by side with him. The future looked bright, and with reason; for rarely is there a career so sunny, so unbroken from beginning to end as his. He was a man who never lost a friend. Whoever came within his circle, and was recognised as a true, kindred spirit, never left it. Contrary, too, to the old motto, "The course of true love never did run smooth," his wooing and his married life were alike untroubled by a cloud. A kindly Providence seems to have watched over him, and directed his steps; and one does not wonder that he believed implicitly in the overruling hand of God. He became acquainted, even in his earlier years, with men of world-wide eminence; and rarely did he approach one but he was met more as an equal than an inferior, and all were anxious to serve him. We see these distinguished friends of his, William Humboldt, Savigny, Sömmering, Pestalozzi, Stein, not to mention a score of others, always reaching out a kindly hand, and speaking a favourable word for him. Without lifting a finger in his own behalf, he became the one chosen as the instructor of Princes, the head of great Gymnasia, and at last professor in one of the first Universities of the world. During these years in which we have followed his course, and in all subsequent ones, it was the custom of Ritter's friends to regard him and to speak of him as a perfect man. His character was viewed, not simply as spotless, in the ordinary acceptation of the word, but as absolutely free from the besetting infirmities of humanity. In the literal and full acceptation of the phrase—

"None knew him but to love him,
None named him but to praise."

In some who are as amiable as he, there is a lack of fire and energy; but he, the most amiable of men, though not impulsive, was energetic in the highest degree. He was singularly tenacious of friendships,* yet not reluctant to approach society in a general way, and deal with those as acquaintances whom he did not know as friends. Shy to a degree, he was not so timid as to be awkward, but entered company as one in command of himself, and master of the arts of good-breeding. We have taken him down to the meridian of his power, and to the point where all his aspirations were crowned. Later years gave him eminence in England, France, and America; but at the age of forty, Germany acknowledged him as one of her foremost sons, and all who knew him recognised in him one of the best as well as one of the wisest of men.

* Towards the close of his life he made the assertion, which so few can make, that he had never alienated a friend. In estimating the value of such a declaration, it must be borne in mind that he counted his friends by hundreds, and that in scientific controversies he was often compelled to speak with emphasis.

CHAPTER VIII.

THE PROFESSOR AT BERLIN.

It would be hard to say whether it was as professor or author that the second half of Ritter's life comes out the more distinct and rich in effort and accomplishment. The world knew him in both of these walks; and few ventured to declare, when he lived, which set of duties he fulfilled the more admirably. Now that he is gone, and his books alone remain, the question is harder to solve than ever; and yet one who has known him, and heard him, would be most likely to say that as a teacher he was the greatest. His academical lectures, even in their present cold form, read by us without the inspiring comment offered by his voice and face and gesture, are more effective works than his more ponderous volumes, to which he gave his greatest efforts and his untiring patience. These are not appreciated either in his own country or in foreign lands, though better, of course, in Germany than elsewhere. Yet few are the students, even among professed geographers, who resort daily and hourly to the 'Erdkunde.' It is spoken of as an imperishable work, an honour to

the age, a stupendous monument that cannot be outgrown; yet few have the patience to draw from it its immense wealth. And I think no one can look at the whole course of Ritter's life, and not regret that so much of it was given to the composition of that colossal work on Asia, whose bulk would be equal to a hundred such volumes as this. Not that any one would underrate the excellences of that great work, parts of which—that relating to the Holy Land, for example—have a unique value; and yet it is as professor—as a great, matured, whole-souled man dealing with the young—that he is on the whole the most able to win admiration.

During nearly the whole of his career as a teacher, he was indisputably one of the most attractive of all the German professors. Some men whose reputation is very great for scholarship and acumen have little ability in drawing the interest of young men to their prelections, while the halls of others are thronged. Neander, Tholuck, Julius Müller, Von Vangerow, Rothe, and Ranke, have all had great success in awaking and keeping alive, year after year, the enthusiasm of young men; but few of them, and perhaps none, have done so as Ritter did. And in his case it is the more extraordinary, since the department in which he gave instruction bears little visible relation to the future course in life of most of the young men frequenting a German university. The number of professed geographers is small in every land; nor is Germany any exception. One might well ask, what can students of divinity, law,

philology, art, medicine, find in the lectures of a professor of geography to draw their special interest, and make them eager and constant listeners? The answer is, It was not the theme; it was the man. There was that in the personality of Ritter which kindled enthusiasm, and drew not only confidence but love. Go where one will, in Germany, he will find educated men in all professions, who in their university days sat at his feet, and it is soon noticeable that the language with which they speak of him, of his greatness and his virtues, is applied to no other man. It was an undivided homage which was paid to Ritter: it is an undivided homage which is paid to his memory. Men in England who only caught glimpses of him when he came over to consult the great libraries, still remember the strikingly benignant air and kindly grace of the German scholar. Mr Sumner, the American senator, once saw him for a few moments at Berlin and brought away an unfading picture of mingled majesty and sweetness; and even the marble Robinson warms in the preface of the 'Biblical Researches' with a remembrance of the kindness which Ritter showed him.

Yet when he began his work in Berlin in 1820, he had no hearers at the opening of the course, and very few at the close. The semester following witnessed a slight gain; it encouraged him, and he went on. His success became still less equivocal, and in 1823, only three years from the beginning of his labours as professor in Berlin, he wrote in his diary,—"Full lecture-room; I must have a larger." And so it went

on till the largest hall in the University could hardly contain his pupils. It soon began to be fashionable to hear Ritter, and nearly every student of the natural sciences was a daily attendant on his course. Respecting this, Professor Guyot, one of his best beloved and most distinguished pupils, says:—"Of the regular courses of lectures that he used to deliver in the University, that on 'General Comparative Geography,' [the one translated since his death, and published both in England and the United States], gathered usually the greatest number of hearers. Those on 'Asia' and on 'Europe,' the historical Continents *par excellence*, were not less interesting. But the most popular of all were the four courses (publicums), which he used to deliver twice a-week, ordinarily in the winter season, on one or another of the most classical among the historical regions of our globe, Greece, Rome, and Palestine. Theologians, philologists, lawyers, men of intelligence of all classes, flocked there with the same eagerness to hear from the lips of such a man the authentic and lifelike description of these hallowed spots, these geographical centres of human activity, a description of which in the mouth of Ritter became a most graphic and instructive commentary on those historical events which have left the deepest mark in the annals of mankind. The growing popularity of Ritter's lectures at the University cheered him on in the work of diffusing, by oral teaching and by personal influence, the new views and methods in geographical science which he believed to be the more consonant with nature

itself, and helped, no doubt, the reform movement which originated with him and now began to spread. While a large number of officers in the Prussian army were trained by him every year, or studied under his immediate direction and influence, hundreds of students left the University, carrying with them into all parts of Germany and into all stations of life the remembrances of his suggestive instructions, and the conviction that a new and better era had begun for the science of the globe. Thus was prepared that renovation of geography in the university and in the school which was demanded by the progress of the natural and historical sciences, but which awaited the genius of Ritter to assume its shape, and his guidance and spirit to produce its full effect, as it now has, throughout Germany."

When I was in Berlin in 1855, Ritter, although seventy-six years of age, had lost little or none of his power to attract; his room was still full, and more than three hundred young men were hearing his lectures. He knew his art well. With almost womanly tact he seized upon those features which present circumstances made especially interesting, and out of the immense stores of his erudition he culled just what he could use with the greatest profit. He illustrated his theme with occasional maps and diagrams, but much more through the medium of the black board, in the use of which he was a master—his great skill in drawing standing him in excellent stead when he exchanged the pencil for a coarser instrument. I shall not soon

forget the patriarchal appearance of Carl Ritter in the lecture-room in 1855. He used his notes about half the time, but read them easily and with great distinctness. Obscure and involved almost without parallel in his written dissertations,* his style was simple in the lecture-room; and his clear articulation and well-chosen emphasis, combined with a highly musical voice, made it easy to follow him. He was a tall, finely proportioned man, with a noble head, a most sincere and earnest manner, yet unusually quiet and simple. His dress was peculiar when an old man, and no one who frequented the famous Linden Avenue of Berlin would fail to notice that tall and venerable figure, clad in a long blue cloak and broad-rimmed hat, both half a century out of date. He used to wear a large rolling collar, like that worn with us in days long gone by; and that, together with the huge horn spectacles, gave him a rusticity of appearance† and a friendliness which

* Mr Lenz, the able and devoted teacher of geography at Schnepfenthal, tells me that when on one occasion Ritter read his paper entitled 'The Historical Element in Geographical Science' ('Geog. Studies,' Gage's trans., p. 241) before the teachers and friends of the school, hardly any one could make anything out of it, and the audience were as wise at the beginning as at the end of the reading. The German tongue can be most successfully employed to carry into effect Talleyrand's theory of the use of language—namely, to disguise thought.

† On his travels he did not usually modify the quaintness of his costume, and once in a while his appearance was not a little startling, particularly when he visited his French friends. In England, however, Ritter condescended to be less disdainful of such matters, and when he walked the streets of London, or attended the gatherings of the learned societies of Great Britain, he was dressed in a manner consonant with the reigning taste. This was doubtless a sore trial to

captivated every one who knew his learning, his talents, and his heart. It was a characteristic of Ritter that the external man was so penetrated by the inner nature that the two were inseparable and undistinguishable. He was such a one, that when you had looked upon his face you had read the whole man; and therefore he belonged to that class of minds which infallibly make the same impression upon men of all conditions and mental varieties. The cause of this uniform impression is found in his humility, and in the quiet peacefulness of his inner life, which was more than mere tranquillity—it was the serenity of a Christian.

In order to confirm, rather than to repeat, what I have written respecting his appearance and character, let me cite the testimony of Guyot. "Ritter's personal appearance was full of serene dignity—one might say of antique repose. His tall and erect stature, his strong broad-chested frame, his firm but quiet step, his well-marked features, his high forehead and intelligent eyes, gave him an imposing look, which, however, was tempered by a benevolent smile, an unassuming and kind manner, and an expression of goodness and candour which at once inspired confidence. His turn of mind was more intuitive than logical, more synthetical than analytical, more objective than subjective. His deeply receptive soul, always ready for new impressions, was a pure mirror in which nature was reflected not only in its details but in its totality. When, after having

him—he loved old, easy-fitting clothes, with the affection of a genuine German scholar for such things.

worked out these impressions into a clear perception by careful study, he tries by speech or pen to convey them to others, it is still in that objective concrete form which is before his mind that he does it, without attempting to draw on the picture the sharp and well-defined lines that a purely subjective logical method requires, but which nature itself has not traced. While, therefore, his views and his method are entirely original, we seek in vain in his works for a formal system, an absolute idea vigorously carried out. His unflinching loyalty to the truth as he sees it, not as he infers it to be, seems to render such a systemisation uncongenial to his mind. He shrinks, indeed, from all cold, formal, and empty definitions. 'Even his most characteristic conceptions, those which constitute the spirit of his method, preserved much of the nature of deep intuitions, the expression of which is always highly suggestive, but often lacks that clear logical shape which would make them easy to define, and would give them immediate currency. With a mind essentially constructive, he descends, nevertheless, with the most scrupulous care into the study of the details, and it is upon the well-secured base of facts alone, and with a sense of the true sometimes almost amounting to divination, that he builds up his broadest generalisations. From what precedes, it can already be inferred that Ritter possessed in a high degree that noble faculty so prominent in all great students of nature—in a Humboldt, an Agassiz—that plastic imagination which gives us the power to keep before the

mind the true and vivid images of natural objects, whether in their isolation, or by a synthetic view in their natural associations, as in one great picture, and thus enables us to perceive the relations which bind together the most distant parts more easily and surely than a simple analytical process could ever do.

"Of those moral excellences which adorn man's inmost nature, Ritter possessed also more than the usual share. His perfect purity of mind, his amiability, his unwearied kindness, won him the high esteem and the goodwill of all. His mildness of temper, the peace of mind which pervaded his whole nature, his loving disposition, spread around him an atmosphere of peaceful happiness, which exercised a sympathetic influence on those who came in close contact with him, and secured him their deep affection. He was a warm and most faithful friend; in the circle of his family most tender-hearted and affectionate. Himself childless, he was a father to many of the children of his immediate relatives, and others less near to him. He never knew any feeling of egotism. His modesty was as sincere as it was unaffected. He was always ready to ascribe his own progress to the influence and suggestions of other master minds, from whom he was conscious of having received new impulses: as if a rich soil was not as necessary as the seed itself to the luxuriant growth of a noble plant in perfect beauty and richness of fruits.

"Not by any effort of striking eloquence of words or manner did he secure a willing ear from his pupils, but

by offering to their eyes a thorough, substantial, and yet pleasant picture of the vivid images and ideas which filled his own mind. His eloquence was not an impetuous mountain-torrent, with its brilliant cascades, its misty clouds and tinted rainbows; it was a majestic stream, gently rolling its mighty but peaceful waters, now amidst the green forest yet untouched by the hand of man, now among the rich fields, the flowery lawns, and populous cities borne on its banks; never destroying, ever fertilising all that it touches."

Ritter's skill as a teacher was not monopolised by his classes at the University; the cadets at the School of War also received his instruction. Shortly after his arrival at Berlin he was appointed private tutor to Prince Albert (one of the two brothers of the present king), in the department of history. He was directed to read lectures to William, the present king, and a few noble friends, during the winter months, and the circle was not unfrequently enlarged by the presence of the late scholarly monarch, Frederick-William IV., between whom and Ritter the most affectionate and confidential relations were always maintained. It was, however, through the influence of the late king, while Crown-Prince, that Ritter abandoned this attractive but desultory life, and gave himself exclusively to the preparation of the 'Erdkunde.'

Henceforth he confined himself to an annual revision of his lectures, rarely to the composition of new ones. Whenever new discoveries were made which threw new light upon his subject, he incorpo-

rated their substance in his manuscript, producing in the course of time documents so extraordinarily interlined as to be undecipherable to any one but a patient student of his handwriting. Professor Daniel of Halle, the editor of his posthumous lectures, alludes pointedly to the extreme faithfulness with which Ritter kept himself abreast of the times, and the untiring fidelity with which he continually rectified the pages of his manuscript, till at last they were almost a blur of lines.

So far as I have been able to learn, the lectures which he delivered at the University of Berlin were upon the following themes: Comparative Geography, Europe, Palestine, the Ethnography of Asia, the Geography and Ethnography (combined) of Asia, the Geography and Ethnography of Africa, Arctic and Antarctic Exploring Expeditions, the Geography of Asia, the Sinaitic Peninsula, the History of Geography, the Geography of Greece, and the History of Discovery. My guide has been the successive Indices Lectionum of the University, but the file in the Berlin Library is not quite complete. Still it is not probable that any important course has been omitted. The course most often repeated was the one translated into English, that on Comparative Geography. The fact that scarcely a year appears without the record of its delivery, indicates the value which Ritter set upon it. The one next in importance, if we can judge by the frequency of its repetition, was the one on Europe, a work which, though only partly translated, is of such rare and unique excellence that Ritter's eminence

might safely rest on its authorship alone.* The third course which has appeared in Germany, that on the History of Discovery, was not often delivered. As it relates exclusively to the epochs of navigation prior to the time of Columbus, it is not likely to be read by a larger public than can consult it in the original. The course on Palestine, which was so often repeated, appears never to have been written out as lectures. I have the authority of Dr Barth for stating, that Ritter used the manuscript of the 'Erdkunde' as his basis, but that he was more oral in this than in any other course. The volumes, which are now in the hands of the English-speaking friends of Ritter, on the Holy Land, contain, therefore, the substance of his University lectures on that theme. The other courses he did not consider worthy of publication, and in conversations with his publisher, Mr Reimer of Berlin, from whom I learn the fact, he expressed the wish that those only should see the light which have been published under the judicious care of Professor Daniel of Halle.

Yet his efforts did not cease here. While going on with the 'Erdkunde' and with his lectures he founded the Royal Geographical Society of Berlin, a body of great dignity and activity, and continued to be the President of it, with few intermissions, down to his death, when the lamented Barth was chosen to follow him. Hum-

* Nothing but the pressure of other engagements has prevented my accomplishing the promised execution of this task, of which a good beginning has already been made.

boldt was living at Berlin, Berghaus and Petermann at Potsdam, close by; Dove, the present President, and Barth's successor, had begun his profound researches; Ehrenberg was in Berlin too, a kindred spirit and a cordial fellow-labourer; while Lepsius and Meineke were throwing the light of their erudition on themes closely linked to those which engaged the thoughts of Ritter. The happy conception of organising these workers in a society for the promotion of geographical inquiries, was Ritter's: and his too the genial presence, the untiring enthusiasm, and endless patience which, exerted year after year, made the Geographical Society of Berlin one of the most influential in the world. It must seem to the reader not a little singular that a country which is not and has never been maritime, should so signally foster geographical science: one would fancy that England and France and America would be the sole patrons of what grows so directly from the practice of navigation: yet the largest geographical publishing house in the world is in Germany, and the number of men who are professionally devoted to this science is as great there as in any other land. That this is so may be pre-eminently ascribed to the influence of Ritter. The society which he founded is one of the most efficient of all existing auxiliaries in advancing the science of geography; and as a competent judge correctly remarks, one of the two best geographical Journals of Germany, the 'Zeitschrift für Allgemeine Erdkunde,' is published under the auspices of the Geographical Society of Berlin. In most of the

large cities of Germany geographical societies have sprung up, some of which, such as those of Vienna and Frankfort-on-the-Main, have attained to a high degree of dignity and importance. Those which are found in less conspicuous centres too, such as Leipzig, Dresden, and Gotha, are all efficient in promoting an interest in geographical science, in raising the character of the instruction imparted in the schools, and in drawing men of scholarly tastes together in pursuit of congenial themes. To the existence of them all Ritter gave a strong impulse; indeed, it would not be too much to say that he gave the first impulse; for Humboldt, his friend and scientific ally, though a most powerful leader in the more recondite paths of science, was not a man to awaken sympathetic activity, and promote organised effort, as Ritter did.

In looking over the record of University Lectures at Berlin, one is struck to see how often Ritter's name is mentioned as away on his travels through Europe. Hardly a year passed in which he did not refresh himself by making a journey to some field of geographical inquiry in his own continent; and though nearly always busied in preparing his great work on Asia, he never set foot upon its soil excepting once, and then only at Smyrna. On a preceding page I have alluded to his studying the types of all geographical features in what fell under his observation; and the reader has not forgotten how faithfully he began by exhausting the neighbourhood of Frankfort and Geneva. Europe afforded him all, or nearly all, that he needed: in its

rivers he saw the rivers of the world, its Alps he made the type of all high mountains, while the Hartz, and the Fichtel, and the Thuringian ranges, made him familiar with the aspects of those of a lower degree. Having studied Russia, Spain, Greece, Norway, Switzerland, Italy, England, France, and Germany, with faithful persistency, he felt, not unwarrantably, that he was familiar with nearly every physical characteristic of the globe.

One who is competent to speak says of this phase of his career: "Notwithstanding the prodigious erudition evinced in his work, which would seem to suppose a life entirely spent among books in the stillness of the closet, Ritter never at any period of his long career gave up that familiar intercourse with nature from which he had derived, as from a pure source, his best and deepest instructions. When came the hot summer days, shaking off the dust of the libraries, he went to visit his old and true friend again. Selecting one of the regions of his favourite continent of Europe as an object of new study, he would live for months now amid the grandeur of the Alps or of the Pyrenees, now under the happy sky among the monuments and the people of Italy, or again amid the stern landscapes and hospitable inhabitants of Scandinavia. He returned with an invigorated body, and with a mind refreshed and ready for new labours. He thus visited successively the most interesting countries of Europe. Central and Southern Germany and the system of the Alps were the objects of a repeated and thorough examination, each time with a special object in view. Thus also

Switzerland, that he loved above all, and Northern Italy, the Pyrenees, the South and the West of France, with the central plateau of Auvergne and its extinct volcanoes, Belgium, Holland, Denmark, Sweden, and Norway, were, one after the other, drawn into the yearly extending circle of his excursions.* A long journey in the south-east of Europe made him acquainted with Hungary, the table-land of Transylvania, as remarkable for the variety of its races and nations as for the interest presented by its geographical structure; with the extensive plains of Wallachia and Bulgaria, Constantinople, and, lastly, with the classical

* Wherever he went he sketched, like his great contemporary Mendelssohn, and with a skill even more striking than that of the musician, which is saying much. Yet Ritter never sketched merely to gratify his taste, and out of the hundreds of the more or less finished productions of his pencil which he left behind, there is scarcely one which appears to have been executed for purely æsthetic purposes. He rarely finished them; once on a while he filled the whole in, and made a picture on which the eye of an admirer of landscape would rest with pleasure. But what is wonderful in his sketches is the exactness with which he transcribes the form of all natural objects. Even in mountain lands like Switzerland, the Tyrol, and Greece, his work has the precision of a photograph. His nephew, my friend Mr William Ritter of London, a worthy bearer of the family name, and himself a draughtsman of conspicuous ability, tells me that he has repeatedly compared his uncle's sketches taken years ago with the scenes as they are now, and never without amazement that human eye could so transcribe every turn, every blending of hill with hill, every important rock. The imagination was kept utterly in the background, the artist simply copied nature with literal exactness. Many of these sketches have perished, but scores remain, views from the Greek Archipelago, from Greece, Italy, Norway, Switzerland, and Germany. In the course of all his travels he must have taken several thousands, for even in his recreation he could not be wholly an idler.

soil of Greece, that he knew so well how to describe. He never, however, saw Palestine, which had been on his part the object of so minute a study; and still every spot of it had become so familiar to him, that when he was lecturing on the Holy Land, his hearers could scarcely help believing that he was giving them a narrative of his own travels. It is said that when asked why he did not visit a country which was for him one of so deep interest,—'What new information,' asked he, smiling, 'could I derive from a visit to Palestine? I know every corner of it.' None assuredly had more right to speak so than he who had seen so much of the Land of Promise by the eyes of a host of skilful observers.* But I believe I am not mistaken when I regard that answer, if he really gave it, as a word not of boast, but of self-consolation. To know more than he did about Palestine would have required an amount of time and means which were not at his disposal. But if the opportunities which we now have, to see in the course of a short season the land of the patriarchs, and the theatre of the life and of the death of the Saviour of the world, had existed in the days of his strength, I venture to say that Ritter would have seen the Holy Land. He knew too well the paramount value of personal observations, even of a rapid glance at such a country, to esteem as of little account the privilege of storing his mind with truthful lifelike pictures from

* When Robinson made his second journey to Palestine, he passed through Berlin, and received instructions from Ritter respecting the fields to be specially examined.

nature, instead of the unavoidably imperfect images traced by the pencil of a laborious study of absent objects.

"The importance of these travels for Ritter was great in every respect. Not to speak of the much-needed relaxation that they afforded to his mind, the accumulation of a larger number of new observations on most of the countries of the continent of Europe, towards which all his studies seemed to gravitate as towards a natural centre,* was in itself a great gain. To these direct impressions from nature also we may trace the source of that freshness of imagination and of style which he kept through life, that truthfulness and vividness of description which betray the man fully conversant with nature.

"It cannot be doubted that a growing familiarity during half a century with geographical and ethnographical types, so varied and so instructive, should have exerted a deep influence on Ritter's mind and labours. Such a study, indeed, could not help increasing the marvellous power that he possessed by nature, to construct from imperfect, often contradictory, documents, the grand traits of structure of the

* It may not be out of place to remark here that, while preparing and publishing the volumes of the 'Geography of Asia,' Ritter was laboriously accumulating materials for a revised edition of his early treatise on Europe, which he wished to make the crowning work of his life. It was not left, however, in a state suitable for publication, and we must be content with his admirable 'University Lectures on Europe' in its stead. From Mrs William Ritter, who was long an inmate of his family, I learn that this projected work on Europe was the one which lay the nearest to his heart.

continents, and to establish the true character of the regions of our globe that he could not visit. His innate tact in the selection of the materials to be received, ripened thus into an almost unfailing power of judging the value of the sources which he had to use. Moreover, during these excursions he paid frequent visits to the great centres of civilisation—Paris, London,* and Vienna—in search of scientific documents that he could not find elsewhere. He was received everywhere with marks of the highest esteem, and thus found welcome opportunities to form a personal acquaintance with the men most eminent in the various departments of study embraced in his own labours."

Ritter differed widely from his friend Alexander von Humboldt in laying great value upon titles of academical distinction. That is merely to say, he was a genuine German. Nearly a half of the title-page of the 'Erdkunde' is filled with Ritter's titles, printed, too, in the smallest type. I will not transcribe them all, but merely say that, besides being connected with the learned societies of Berlin, he was an honorary member of the Asiatic Societies of Paris and Great Britain, of the Royal Geographical Societies of London, Scotland, and Denmark; of the Imperial Geographical Societies of Paris, Vienna, and St Petersburg; of the Royal Society of

* Dr Leonhard Schmidt, the historian, tells me that on the occasion of Ritter's last visit to England he said, with his cheery smile, "I have got westward as far as the Euphrates: there I have lost my way, and have come to England to find it."

Northern Antiquities; of the Moscow Society of Natural History; the Stockholm Society of Sciences; corresponding member of the Academy of Inscriptions and Belles-Lettres of the Imperial Institute of France; member of the Cairo Egyptian Society; of the New York Historical Society; of the American Ethnological Society, and that of Paris; of the Cornwall Polytechnic Society; of the German Oriental Society; of the Archæological Society of Athens; of the Royal Bavarian Society; and many others in Great Britain, America, Italy, Belgium, Switzerland, and France. Besides this, German sovereigns gave him those Orders which their subjects love so much, and which seem to us to be of so little worth. They have their significance in a country where there is an admitted aristocracy of learning, and where the reception of academical titles and orders is the outward sign that a man has passed into the higher walks of society. What becoming a baronet or a peer is in England, becoming the recepient of high academic titles is in Germany. Whatever be the bearing of the man, whatever his wealth or style of living, if he has taken an undisputed place with the great scholars of his land, Germans rank him a member of the aristocracy, and respect him accordingly.

One might imagine, however, from the formidable array of titles which Ritter used to print, that he was a man of intense vanity; and suppose that those who considered him the soul of modesty did not know the man. Yet those who knew him best are the ones who speak most confidently of his modesty. They who

were daily with him, who sat at his table, and saw all his actions for years, are unable to give adequate expression to what they feel respecting this characteristic of their beloved friend. And the simple explanation is, that Ritter laid such value on the kindly feeling and courteous recognition which men of kindred tastes with himself showed him, that he was glad to acknowledge it publicly. One may phrase it in this way, he was not ashamed to admit that he was a member of societies of scholars. Doubtless there were many which raised themselves more in entering his name upon their lists than they did him whom they admitted.*

During the first ten years which Ritter passed in Berlin, he was so closely absorbed in his varied labour as a teacher, that his pen was well-nigh idle, except in the elaboration of his courses of lectures. True, he began to revise the first edition of the 'Erdkunde,' the work being then out of print, the first volume of which, containing Africa, appeared in 1822.† It was, how-

* A striking instance of the eminent authority of Ritter's name has been brought to my knowledge by Mr Sumner. Some years ago when the Oregon boundary was in dispute between Great Britain and the United States, the premier of the latter Government wrote to Mr Sumner, then not in public life, but a private gentleman to consult Ritter's work in Harvard College Library, acknowledging that it would be useless to discuss the question further if the great German geographer had settled it. Mr Sumner was of course obliged to write to the American minister that Ritter's volumes covered only Asia and Africa.

† Besides this, he seems to have written the papers in the 'Transactions of the Royal Academy of Berlin' on 'Early History of Arabia Petræa;' 'The Geographical Position and Horizontal Extension of the Continents;' 'Remarks on Form and Numbers as auxiliary in repre-

ever, not till 1831 that he began to give himself more to the duties of author than to those of teacher. The step was taken at the instigation of the late King, Frederick-William IV., then Crown-Prince of Prussia. That he took this step is, I think, sincerely to be regretted, for not even the preparation of a *magnum opus*, dignified as it is both in the deed and in the doing, can sometimes compensate the world for the loss of fragmentary displays of power, when applied to what is immediately related to public needs. One is slow to come to the confession that this was so with Ritter, but now that I know that the 'Erdkunde' remains on the shelves of many great German libraries an almost unconsulted book, I feel that it may be said with some degree of confidence. It is not through that work that he has most effectively reached the age; it is through the influence of his spoken voice and his living character. Ritter's inborn tendency to spread before his readers, not only his generalisations, but the enormous masses of erudition from which he drew his generalisations, made his volumes expand to really unmanageable proportions; and though he could, with consummate ability, throw aside the materials, and display to his readers results and laws rather than processes, as he has conspicuously done in the 'Lectures on Comparative Geography,' yet this was not the way in which he loved to work. Let the reader compare two works of Ritter's now to be read in

senting the Relations of Geographical Spaces;' 'On the Age of the Runen Calendar;' and 'The Himalayan System.'

English, the portion of the 'Erdkunde' relating to the Sinaitic Peninsula and Palestine, and the lectures referred to above, and they will see the two methods in which he communicated his knowledge. In the one, condensed though it is in the English edition, there is an unmistakable tendency to print every detail, so that the reader shall look at a geographical field so nearly as to see each rock, each tree, each mountain-road. This is what he loved best to do, and repeated passages can be found in his works where he justifies it as the only method which does full justice to a geographical description. His German friends admit, almost without exception, that he carries this too far, and that his great work is so overloaded as to be of comparatively little service. It is true, in some parts of the 'Erdkunde,' he has done a great service to a small circle of scholars, by bringing together all that literature contains which could illustrate his theme, and yet a man of less power, working in Ritter's method, might have done the same work, though doubtless not so well. The admirers of Ritter feel *this*—that as an educator he was a man of the rarest gifts; an eminent exponent of what Freytag has said in the 'Lost Manuscript,' that "strangers and men of another generation judge the value of a man only by his books; but however valuable may be the products of a man's mind thus transmitted, it gives but an imperfect picture of it to later times: for greater is the working of the living fountain on the souls of those who receive knowledge from the lips and eyes of the teacher. They are taught not only

by the substance of his instructions, but still more by his method of investigating and expounding, and, most of all by his character and the original style of his discourse. In each, however, the characteristics of the master assume a different aspect, yet in each the influence of his mind is apparent, even in minute particulars."* And had he confined himself to the discharge of those duties which daily lay in his path—duties of the highest dignity and value—and left the 'Erdkunde' unwritten, he would, I think, have affected the age even more strongly than he did. Humboldt, a far colder, harder man, could never have taken Ritter's place in the lecture-room, nor could the latter have written as Humboldt did.

Since writing these words my eye has fallen upon an article in the 'North American Review' for 1864, ascribed to Mr Gilman, which confirms the opinion expressed above, and gives so happy a characterisation of the three courses of Ritter's 'University Lectures,' published since his death, that a brief extract will not be unwelcome to the reader of these pages. He says: "Notwithstanding all these voluminous writings, we are of opinion that Ritter's greatest direct influence was exerted in the lecture-room. Forty successive years devoted to the work of instructing large classes of young men, numbered usually by scores, and sometimes by hundreds, enabled him to impress his intellectual character on the rising generation

* I cannot forbear remarking that this admirable novel contains the truest existing portrait of learned life in Germany.

of scholars; and it was through them and through their lectures, text-books, travels, and observations that he chiefly acted on the public at large. A lack of sharp, clear statement, of that precision of style in which French writers excel, is sometimes complained of by the readers of Ritter's volumes. But this defect, if such we may call it, was not obvious in the lecture-room, where the tones of his voice, the informal, almost conversational, explanations which he would give, and the rapidly-drawn illustrative sketches which he would put on the black-board, removed all doubt in regard to his meaning. While he lived, none of his lectures were printed; but since his death they have not been entirely withheld. Dr H. A. Daniel, Professor in the Royal Pädagogium at Halle, and himself the author of a handbook of geography highly valued in Germany, has published three successive series of lectures, basing the text on Ritter's own notes, compared with and expanded by the Heften of his pupils. In these three courses we see more distinctly than anywhere else the teacher of geography. Free from excessive details, systematic, clear, bold, and fresh, they are better fitted to bring up to the mind Ritter, the university instructor, than all his other writings. Elsewhere he is the academician, the encyclopedist, the President of the Geographical Society; here he is the teacher surrounded by his pupils, appreciating their wants, knowing their impressibility, and eager to see them enter upon the paths in which he has himself found such enjoyment and profit. These little volumes, more even than any others, we

commend to the attention of all who would become acquainted with the master. The first series is devoted to the 'History of Geography and Discovery.' Beginning with remote antiquity, he traces the progress of our knowledge of the earth through the Hebrews, Egyptians, and Phœnicians, the Greeks, especially in the time of Alexander the Great, the Indians and Chinese, and finally the Romans. Then proceeding to the middle ages, he takes up the great irruption of the Barbarians, the spread of Christianity, the conquests of the Mohammedans and the establishment of the Empire of the Caliphs, the discoveries and exploits of the Northmen, the rise of the commercial republics of Italy, and the discoveries of the Portuguese down to the time of Columbus.

"The second series of lectures is an exposition of the underlying principles of Physical Geography.* In these discourses Ritter shows what is the proper field of his favourite science, discusses the sources from which it is derived, and points out the various auxiliary branches of knowledge. He next takes up the globe, and calls attention to its most general features—its three constituent elements, air, water, and land; the marked contrast between the land and water hemispheres; the position of the continents, and their influence upon the progress of history. He goes on from this to a special examination of the surface of the

* It is this course, translated by the writer of this volume, and entitled 'Comparative Geography,' which has appeared in Great Britain and the United States.

earth—first in its vertical, and then in its horizontal dimensions—dwelling upon the characteristic highlands or plateaux, and the corresponding lowlands or plains; pointing out the greater elevations of mountain-chains, and the remarkable continental depressions, like that of the Pontine and Caspian Seas; and also characterising the streams of the earth—those watercourses which become transition regions between the mountains and the plains. Finally, he discusses the horizontal forms of the land—the several continents, with their projecting peninsulas, indenting seas, and adjacent archipelagos and islands.

"In the third volume Europe is thoroughly and methodically described in all its great natural features, mountain-chains, plateaux, plains, and watercourses, including not only those of the main continental trunk, but those also of every adjacent member, peninsula, and island. The principles laid down in an abstract form in the second series are here exhibited in the concrete.*

"Thus vast, comprehensive, and detailed were the studies of Ritter. Every page of his evinces a thorough acquaintance with the sources of information, singular good judgment in respect to the comparative weight of different authorities, vivid conceptions of the actual appearance and structure of every region which he describes, and a peculiar power of eliminating what is essential, characteristic, and permanent, from that

* This volume is partly ready for publication; and, it is hoped that the interest in the writings of Ritter may make it expedient to complete it, and carry it through the press.

which is only transient or insignificant. His powers of generalisation were of the highest order."

His contributions to the 'Zeitschrift für Allgemeine Erdkunde,' a monthly journal published under the auspices of the Berlin Geographical Society, and still continued with undiminished ability, were exceedingly numerous. Scarcely a year passed without his contributing an elaborate article, and rarely a month without a book-notice or a note. He was in weekly receipt of geographical intelligence from all quarters of the globe; and it was an easy matter for him to gather up in a rough form what had been communicated to him orally or by letters. No great traveller passed through Berlin without having an interview with Ritter, and almost all the scientific Germans who went out on exploring expeditions were in constant communication with him. The more elaborate papers contributed by him to the 'Zeitschrift für Allgemeine Erdkunde' were those on the "Founding and Present Condition of the Negro Republic of Liberia," the "Discovery of the North-west Passage by Captain M'Clure," and the "Researches in Guatemala and Yucatan (1853);" "Linz's Chinese Geography, and a Sketch of its Author (1854);" "Herndon's Expedition up the Amazon," and "The Journey of the Schlagintweit Brothers through India (1855);" "Semenow's Researches in Alatan and Tian Shan, and Koshy's Journey to the Sources of the Cydnus (1857);" "Crespigny's Travels in the Northern Portion of Borneo," and "Wetstein and Graham's Discoveries east of the Jordan (1858)." To these must

be added his three popular lectures, published separately, "A Glance at Palestine and its Christian Population," "A Glance at the Headwaters of the Nile," and "The Jordan and the Navigation of the Dead Sea." To these must be added a formidable list of prefaces, cordial, comprehensive papers, written out of a kindly interest in travellers who wished to secure to their books the immense value of his name.*

It was in 1832 that the second volume of the 'Erdkunde von Asien' was published. It was dedicated to the Crown-Prince (the late King Frederick-William IV.), to whose direct instigation he owed his release from many cares, and the consequent possibility of devoting himself to it without interruption. Between 1832 and 1838 he published six volumes of his great work; between 1838 and 1859, the year of his death, he wrote eleven more. He did not quite complete Asia, a small portion of Asia-Minor being left undescribed.† These

* I do not feel quite sure that my list is quite complete; but so far as I have been able to make it so, his published prefaces were as follows:—To Iszlachri's 'Buch der Länder,' Blom's 'Königreich Norwegen,' Barbstaedt's 'Allegemeine Geographische Verhältnisse,' Braunschweig's 'Altamericanische Denkmäler,' Buxton's 'Africanischer Sklavenhandel,' Diaz del Castillo's 'Entdeckung von Mexico,' Hoffmeister's 'Briefe aus Indien,' Kotschy's 'Reise in den Cilicischen Taurus,' 'Lelewil's 'Entdeckungen der Carthager und Griechen,' Roon's 'Grundzüge der Erd—Völker und Staatenkunde,' Squier's Centralamerikanischer Staat Nicaragua,' Jarn's 'Portuguesische Besitzungen in Afrika,' Wenzig's 'Boehmer Wald,' Werne's 'Nil Expedition,' and Etzil's 'Grönland.'

† Guiyot says—"In the last letter that it was my privilege to receive from him, Ritter, alluding, without the shadow of a murmur however, to his advanced age, his declining strength, and his approaching departure, speaks also of that work, the object of his life,

nineteen volumes contain about twenty thousand pages. This, as already stated, would make about one hundred volumes of the size before the reader. No wonder that the 'Erdkunde' is spoken of as a colossal work. Were it a mere undigested aggregation of materials, it would not awaken astonishment, but when it is remembered that it is a systematic exposition of millions of facts, reduced to their true symmetry and order, it must awaken a feeling of amazement. There is hardly another such monument existing of persistency, of industry, and of erudite skill.

This sketch of his labours would not be complete without an analysis of the 'Erdkunde,' and some remarks on the character of that great work. Three such sketches have appeared in English, a translation of an article by Dr Bogekamp of Berlin, to be found in 'Ritter's Geographical Studies,'* Mr Gilman's article in the 'North American Review,' and Professor Guyot's 'Lecture on Ritter,' delivered before the American Geographical Scciety. The first of these is accessible, the other two not so much so. I have already extracted some passages from Mr Gilman's excellent, but only too brief, paper; yet he has so happily summed up some of the chief traits of Ritter's great work, that I rather

which he was obliged to leave unfinished, a mere fragment of his whole conception; 'but,' he adds, 'we live according to the higher calling which guides us, and [quoting Paul] whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or whether we die, we are the Lord's."

* Published in the United States, but easily obtainable by English readers.

quote his words than tell, in other language, what he has conveyed so well. He says—"Ritter regarded the world as an integer, an organised body, every part of which had an important relation to every other part, and all the parts of which were essential to the completeness of the whole. In the complex arrangement of land and water, hill and valley, peninsula and highland, plateau and plain, he saw no confusion, but order, arrangement, and adaptation to an end. To him the earth was like a tree, with root, trunk, branch, leaf, blossom, fruit, each necessary to the perfection of the whole; or like the human form, with chest, head, and limbs, none of which can be removed without obvious injury to the vitality of the organism. Sometimes he went so far as to use a still more forcible expression, saying that the globe has a life of its own, —the winds, waters, and landmasses acting upon one another like animated organs, every region having its own function to perform, thus promoting the well-being of all the rest. To him these were no fanciful analogies. They were living truths, expressed in figures which may seem bold, and perhaps incomprehensible to those who have not considered them, but established in his mind on foundations which cannot be shaken.

"He claimed that Geography should not content itself with a mere description of the surface of the earth, but everywhere comparisons should be instituted. Both resemblances and contrasts are thus brought to view; and phenomena hard to be understood in one region

become quite intelligible when considered in the light gained elsewhere. The continents of the Old World, forming a closely-compacted mass, are very differently constituted from those of the New World, stretched out, as it were, into a long and comparatively narrow extent. The three continents of the north have very different characteristics from the three continents which face them on the south, the former having thus far been the historical continents, fitted, by their more temperate climates, for the higher development of mankind. Not only are the continents to be compared with one another, but peninsulas, island groups, mountain-chains, plateaus, plains, watercourses, inland seas, and oceans, are to be connectedly considered; for thus will the peculiarities of their structure be revealed, their part in the world's economy be indicated, and their influence on the progress of civilisation be made apparent. Such comparisons not only serve us in the solution of events which have already transpired; they likewise foreshadow those which will occur.

"Another principle, now universally recognised, to which Ritter early called attention, is the importance of taking into consideration vertical as well as horizontal dimensions in the study of the earth. Elevations of a few hundred feet produce changes in the entire aspect of a region—the climate, the vegetation, the animal kingdom, the capabilities, necessities, and occupations of men, differing as decidedly as they do in an equal number of miles of horizontal separation. In all of Ritter's examinations of the world, the relief, the

upheaval, the relation of high land to low land, are invariably considered. Every continent,—not only so, but every member of a continent, every natural subdivision of the land,—is to be regarded, not as a flat superficies, but as a solid body, diversified by many inequalities, and presenting differences as manifold and as important as those of its horizontal outlines. This mode of looking at the surface of the earth has happily become so familiar that we need not dwell upon it, except to remind the reader that it was not always so common. When Humboldt applied this principle to the elucidation of the American continent, and Ritter showed its application to every portion of the globe, a vast stride was taken in the progress of geographical science."

I suppose that, without controversy among those most competent to decide, the most successful and at the same time the most distinguished successor of Ritter in the field of geography is Professor Arnold Guyot, formerly of Neufchatel, and within the past fifteen years a resident in the United States. In his admirable work, 'The Earth and Man,' he familiarised English and American readers with views which had long been current in Germany, enforcing them with rare beauty, and with an enthusiasm which was scarcely less contagious than was that of his illustrious teacher at Berlin. It is to be regretted that this work is much less known in England than in America, for rarely have views so comprehensive and generalisations so profound been presented in choicer language or with

finer and truer feeling. A part of the excellence of the work is due doubtless to the felicitous language in which President Felton, of Harvard College, clothed it, while translating it from the original French in which its substance was read by Professor Guyot to a Boston audience, yet the genuine worth of 'The Earth and Man' was at once recognised. Its enduring popularity in the United States is the best mark of its success.

This admirable treatise not only calls special attention to what the German geographers had done, but it alludes pre-eminently to Ritter in terms of such reverential affection, that many a reader has desired to know more about the life and labours of one who seemed to impress his own nature upon all who came within the sound of his voice. Guyot, as I have learned in Germany, was one to whom Ritter gave an unusually large measure of confidence and affection; and for this reason, as well as because he has been one of the few who have thoroughly studied the 'Erdkunde,' his words are entitled to uncommon weight. His Address to the American Geographical Society bears some marks of hasty preparation, yet it contains so just and appreciative an analysis of Ritter's method, that in spite of its length it cannot be denied an honoured place in these pages. With his words and those of Mr Gilman, already quoted, I shall be able to take leave of this side of my subject.

"Ritter," says Guyot, "declares in the introduction to the 'Erdkunde,' that the fundamental idea which underlies all his work, and furnishes him a new princi-

ple for arranging the well-digested materials of the science of the globe, has its deep root in the domain of faith. This idea, he adds, was derived from an inward intuition which gradually grew out of his life in nature and among men, and could not be beforehand sharply defined and limited, but should shine, as it were, through the work, and become fully manifested by the completion of the work itself. That noble edifice is now before us. Unfinished though it be, it reveals the whole plan, and allows us clearly to perceive that fundamental idea on which it rests. It is a strong faith that our globe, like the totality of creation, is a great organism, the work of an all-wise divine Intelligence—an admirable structure, all the parts of which are purposely shaped and arranged, are mutually dependent, and by the will of the Maker fulfil, like organs, specific functions which combine themselves into a common life.

"But for Ritter that organism of the globe comprises not nature only—it includes man, and with man the moral and intellectual life. If the idea of a great Kosmos, as applied to the universe, or to our physical globe, is not new—nay, is as old as the primitive cosmogonies of the past ages—it is the merit of Ritter to have made a special and most happy application of it to geographical studies. None before him perceived so clearly the hidden but strong ties which mutually bind man and nature—these close and fruitful relations between man and his dwelling-place, between a continent and its inhabitants, between a country and the

people which holds it as its share—these influences which stamp the race and nations each with a character of their own, never to be effaced during the long period of their existence. In this common life, however, man, the nobler element, is the ruling power. If, in the period of his infancy, nature is for man a fostering mother; in the days of his youth a loving sister, exercising on him a shaping influence; in the time of his full growth and manful activity it becomes in his practised hands, and under the guidance of his commanding mind, an instrumentality for higher purposes, and for the performance of that work of intellectual and moral development to which mankind is called, and which is the normal end of this earthly economy. Considered under this new aspect, every portion of our globe, stamped by nature with a peculiar character, assumes a new meaning and a new importance As the body is made for the soul, so is the physical globe made for mankind. In an organic body the disposition of the parts, the structure of the organs, cannot be accounted for, except by the functions which they are destined to perform. So in the globe, the geographical forms, the size, the peculiarities of structure, of climate, the natural associations of plants and animals which characterise each of the continents, and of the well-defined physical regions of our planet, have no intelligible meaning, no obvious reason of existing in that particular shape, unless their final object is revealed by their powerful influence in shaping the development of the races and nations which live within their

bounds, and by the use that those nations made of them, as instruments of their activity in the common life of mankind.

"This organic idea, if you will allow me the expression, is the new principle which is to substitute order for confusion in that overwhelming mass of geographical, physical, and ethnographical details of which geography then consisted. To the necessity of such a principle Ritter doubtless alludes, when selecting for the epigraph of the 'Erdkunde' this word of the reformer of modern science, Lord Bacon, "Citius emergit veritas ex errore quam ex confusione." This organic idea substitutes beautiful, intelligible symmetry for unmeaning, casual arrangement; law for accident; relations of cause and effect for disconnectedness; unity for isolation. It gives us a criterion for judging of the value of each detail, and of the relative importance of each order of facts, which can only be determined by their relation to the whole. Fully carried out, it would give us a clear picture and the true measure of the powerful influence of that constant factor of nature in ever-changing life and relations of human societies through all historical ages. Nay, when casting a glance at that vast scene prepared by Providence for the moving drama of history, and seeing so many compartments,—admirably arranged and ready, it seems, for any emergency,—in which as yet no performance has taken place, are we not justified in believing that the great geographical arrangements of our planet are foreshadowing the future destinies of mankind?

"One feels that to treat geography from such a point of view, and in such a spirit, is to begin a new science. It is the science of the living globe; it is physiological geography. The old walks will not do any more. With a firm and trusting step we must boldly enter the new path which has been opened by the hand of genius, for that path alone will lead us to the temple of knowledge.

"This view was the normal synthesis required by the rapid progress of physical, ethnological, and historical sciences, which, since the beginning of this century, have shed so much light on the deeper nature of the physical world and of human society. It was that harmonic unity of elements, diverse and yet akin, craved by every philosophic mind conversant with the results of scientific inquiry. The philosophy of history, that science of modern times, hails now with joy the birth of a still younger sister, the philosophy of geography, the one a help to the other; both for ever as inseparable as man is from nature.

"Ritter not only laid down the principle of a new science, but he attempted to carry it out. He succeeded beyond expectation, for the task that he thus assumed was great, and seemed to exceed the strength of one individual man. It implied a careful and critical re-examination, under a new light, of the original sources of our geographical knowledge, and of the historical data connected with it, and a new method of investigation, of combination, and of exposition of the results. His predecessors in geography

could be of little avail to him. "If Eratosthenes," says he, "wrote the first astronomical geography; Herodotus and Strabo the first geographical history and historical geography; Bergmann the first geographical physics; Buesching the first geographical statistics,—these works, excellent though they were for their special purpose, could do little more than prepare materials for the one contemplated. Each of them lacks the principle of unity, which alone can place the geographical element in its proper light, and give to it its full value."

But among his distinguished contemporaries, none was to him of so much help as Alexander Von Humboldt, who summed up in himself the progress of the age in the physical and natural sciences as applied to the science of the globe. I have said how gratefully he acknowledged his indebtedness to Humboldt's labours, which furnished him with the indispensable foundation for his own edifice. His investigations of the general laws of distribution of heat, represented by his system of isothermal lines; of the distribution of plants, as depending upon the two main elements of climate, heat and moisture; of the marine currents, as modifiers of climate in similar latitudes, were of general application to all parts of the globe. His admirable labours on the tropical regions of the western hemisphere had revealed to the scientific world the true nature of that massive structure of the Andes, and of the vast table-lands of Mexico, so gigantic in their proportions, and still so simple when compared with the system of

the Himalaya, the Alps, and the complicated nature of the plateau of Iran. He had shown the decided preponderance of these huge elevations over the narrow chains of mountains in shaping the characteristic structure of the continents. He had demonstrated the intimate connection of these grand plastic forms with the rapid changes in the climate, the plants, and the animal life which are observed at every step when ascending their slopes, and delineated in vivid outlines the various zones of ever-changing vegetation, through which the traveller gradually passes from the luxuriant fruits and stifling atmosphere of the plains of the Amazon to the bare or snow-clad paramas of the Andes. Instead of the unmeaning uniformity suggested, before Humboldt, by a glance at the map of tropical America, we now see rising before our minds a series of richly-coloured pictures, a series of physical regions, of well-defined geographical types. We see how they owe their existence and their special characters to these fundamental traits of the structure of the continent, and to the powerful influence which that structure exercises on the climatic conditions, and, through them, on animated nature and man himself. Here the boundless llanos of the Orinoco, alternately a burnt, dusty, and lifeless desert, and a sea of verdure teeming with temporary life; there the selvas of the Amazon, with their endless impenetrable forests, their luxuriant solitudes, as yet untamed by civilised man, too powerful in their exuberance of life for the few scattered savages, the only tenants of these rich wastes.

At mid-height in the Andes, the happy regions around Ibague, Popayan, Loxa, with their everlasting spring, their murmuring brooks, their shady forests, and evergreen foliage; on the broad summit of the Andes, between a double row of the highest volcanoes of our planet, the cool but healthy valleys of old Peru, with their invigorating air, their open and cultivated plains, their extensive lakes, their ancient civilised people of the Incas, who from this lofty abode, as from a high throne, exercised a beneficent power on the surrounding slopes down to the shores of the ocean. In delineating with a master-hand all these natural types, so strongly marked with distinctive characteristics, these sharp contrasts between sister countries of the same land-mass, and that variety of natural aspects, Humboldt actually revealed for the first time the true nature of the continent. He did more, for he clearly traced the close connection and the mutual dependence of all those orders of natural phenomena, and taught the true method by which such an investigation should be conducted in every other portion of the globe.

Such a knowledge Ritter felt was to be acquired of every other continent, and, above all, of the historical continents. That alone could be a safe basis for the further study of the influence of those distinct natural regions on man's character and peculiar development, and on the special functions performed in the civilisation of mankind by the nations which occupied them during the periods of their growth and activity.

Applying to the study of geography the objective and comparative method to which the natural sciences owe their rapid progress, and a deeper understanding of the system of organised beings, Ritter carried out a series of investigations which led him to results which are acquired for ever to geographical science, and are, or soon will be, universally regarded as fundamental truths. I beg leave briefly to mention those which have exercised the greatest influence on the recent progress of Geography, and are more characteristic of his method.

Every one of the great land-masses raised above the ocean is a geographical individual, which differs from all the others by its size, by its form, horizontal and vertical, by the arrangements of its parts or its internal structure, by its climate, by the peculiar association of plants and animals which belongs to it, and by the character of the race of men which occupies it. The continents are the primary organs in the great organism of our planets. Their specific characteristics have to be determined by a careful study of all their elements, and a close comparison of their analogies and differences. Their relative situation, the arrangements which bind them into a connected whole, and their peculiar position with regard to the great zones of climate, or their physical situation, as we might call it—"raümliche Anordnung und Weltstellung," in Ritter's style—should not receive a less share of attention; for those general relations, combined with those specific characters, are the fundamental causes

which determine their special functions in the life of nature and of mankind. Ritter discussed each of these topics in a series of five papers which were read before the Berlin Academy of Sciences, between 1826 and 1856, and which have since been reprinted separately in a small volume,* together with the introduction to the 'Erdkunde,' under the title of 'Abhandlungen zur Begründung eine mehr wissenschaftlichen Behandlung der Erdkunde.' In treating of the configuration of the continents, Ritter considers both their horizontal dimensions, or the size and the contours, and their vertical dimensions, or the absolute and relative elevations of the mass which constitutes their relief. To the study of this last element, which acts so powerfully on the climate, and through it on all animated nature, and which has nevertheless been so long neglected, Ritter gives a decided prominence. A continent is not the flat surface that maps seem to indicate; it is a solid body, the plastic forms of which have to be carefully delineated. Ritter distinguishes the extensive lowlands, maritime and continental, from the massive elevations of the table-lands or plateaus, and these again from the linear elevations of the mountain-chains. To the table-lands or elevated surfaces he assigns, like Humboldt, the most important part in these vast structures. He showed that every continent has for its centre a large intumescence, which makes, as it were, its main trunk, and around which are

* Translated by W. L. Gage, under the title of 'Geographical Studies.' Boston, U. S.: Gould & Lincoln.

grouped as many secondary organs, its various physical regions. From that high central mass, and from the mountain-chains which often mark its borders, the main streams of the continent descend towards the lowlands and the ocean, through a series of terraces or mountainous districts full of fertile valleys, which connect, as transition forms, the central highlands of the low maritime plains of culture which surround them. Still beyond, far projecting into the domain of the ocean, rich peninsulas, as in Asia and Europe, form a third circle, and with large islands, true fragments of the continent scattered along its shores, surround the whole structure with a series of most useful appendages, as with a garland of brilliant flowers.

When compared under this aspect, the three continents of the Old World, not to speak of the others, show striking differences. Africa has one large and uniform plateau filling the southern half of the continent, and descending on three sides by terraces destitute of lowlands, to the shores of the ocean. The northern half, comparatively low and uniform, is a burning desert, separated from the main plateau by the fertile terraces and the plains of Soudan, and from the Mediterranean Sea by the long and isolated mountainous plateau of the Atlas, and the small plateau of Barca. Simplicity and uniformity of structure is thus the share of Africa. Asia, on the contrary, has two central plateaus, one in the east, the other in the west, both with lofty mountain-chains, broad terraces, extensive lowlands, and projecting peninsulas. It is a double conti-

nent; the land of huge forms, of extremes, and of the most striking contrasts. In Europe another type still prevails. The central table-land on which the Alpine system rests, loses its primary importance in the presence of the gigantic mass of the Alps, and the mountain form, more broken, more articulated, as it were, becomes typical of the continent.

The contrast between the various continents is not less remarkable when we compare the horizontal forms of contour which are themselves but the consequences of the variety of plastic forms just mentioned. Africa is a compact mass, shut up in itself, almost inaccessible to the influence coming from the ocean, deprived of these deep indentations and projecting peninsulas which abound in Asia and Europe. Even the corners of the triangle, which seem to be the fundamental shape of every continent, are all rounded off, and the shape of Africa approaches that of an ellipse. The line of contact of land and water is reduced, as it were, to a minimum, and that uniformity of outlines betrays the simplicity of its internal configuration.

Asia, on the contrary, is deeply indented, and its gulfs and peninsulas present themselves on a scale commensurate with the magnitude of that king among the continents. Innumerable continental islands, and among them the largest to be found amid the oceans, surround it, and add to it an amount of land almost equivalent to another small continent, while Africa can only boast of Madagascar.

Europe again, that peninsula-continent of the Old

World, is still more indented. Here the mixture of land and water is carried to an extreme. The line of shores of that smallest of these continents surpasses by one-half that of the large mass of Africa. One-third of its whole surface is cut off in peninsulas. If Africa is a vast trunk without members, Europe is the most articulated, and, in its smallness, the most perfectly organised, of all the continents.

Ritter traces the vast influence of the land-masses which surround the main body of a continent to civilisation. Climates are diversified, the formation of distinct nations favoured, a greater variety of human faculties called into action, mutual relations and reciprocal influences increased, which, in the indented continents, unfold the hidden powers of man to a degree unknown in the continents less favoured in this respect. The coincidence between the uncivilised state of the nations which possess Africa and the impenetrability of that continent, between the brilliant development of mankind in Asia, and, above all, in Europe, and the variety and perfection of their geographical organisation, is too striking to be called a fortuitous one. It forces us to acknowledge in that remarkable peculiarity of structure one of the causes which have determined so great a difference of functions in these three mainlands of the eastern hemisphere.

The views to which I thus briefly allude are among those which have acted most immediately on the reform of the geographical method used in the schools. The valuable works of Roon, Voelter, Kloeden, and a

host of others in Germany, the highly suggestive manuals of such genial writers as Frederic de Rougemont in Switzerland, derive their special excellence from the application of these principles to geographical teaching. The whole system of school chartography had to be changed and accommodated to the new wants thus created. As Berghaus's 'Physical Atlas,' the only original foundation for all the others which have appeared under different names, was called forth by Humboldt's labours in physical geography, so the crowd of new German school atlases and wall maps, which seek, by the best possible method still to be found, to make clear to the eye, by drawing, by colours, or otherwise, the main features of the relief of the continents, were called into existence by the wants suggested by Ritter's method.

The relative situation of the continents and their climatic position give them a distinct historical character. For mankind, Asia is the land of the rising sun, as also the cradle of rising humanity. It is the Orient *par excellence*. Europe is the land of the setting sun, the Occident, the land towards which the brilliant orb advances. Africa is the burning south—the Soudan of the earth, as Ritter calls it; the land of the mid-day sun. In Asia the nations look backward towards a luminous past. Traditions, carefully preserved, of glories gone by, keep their eyes turned toward that golden age from which they derive their wisdom, leave them without the hope of ever attaining a higher blessing, and thus stop their progress. In Europe, men look

forward, their faces turned towards the advancing sun, following it in its march, and longing to plunge with it into the ocean of a mysterious future. Africa, the land of the meridian sun, equally unmindful of the past and the future, is sunk in an inactive, unmeaning present. These three continents, again, are grouped into an Eastern Hemisphere, which is to become the Orient for the new Occident, for the New World of the Western Hemisphere, which, in its turn, represents the land of future progress, contrasted with that of the old traditions of the past.

By the historical element in geography Ritter means, not a certain amount of historical facts connected with a geographical spot, but the variety of functions performed by the same geographical elements, or the same natural regions, in the different ages of civilisation. These functions are necessarily variable, since they depend upon the power of the cultivated nations to make use of these elements furnished by nature, as instruments for the particular work which these nations are called upon to perform in history. At the beginning of civilisation, when the first, the most urgent want was the possibility of gathering together, within a moderate compass, a large number of men, and thus of establishing the social and political relations without which human progress is impossible, the large plains of culture, fertilised by the main streams of the continents, were of paramount or of almost exclusive importance. The rich valleys of the Nile, of the Euphrates, of the Ganges, of the Chinese streams, are

the prominent geographical centres of mankind. The broad ocean, the Mediterranean even, lie there forgotten and without use. When the great historical work in progress was the education of the mental faculties of man by Greek civilisation, how prominent was the value of every geographical feature of that little peninsula of Greece, of its mountains and valleys, of its indented shores, of its genial climate, of its situation between the lands of the old Oriental civilisation and the Western peninsulas which awaited culture from her! How different, again, when Rome began the great social work of the Roman empire, which was to gather under one powerful sceptre the scattered civilisations of antiquity! The land of Greece sunk into insignificance, but the central position of Italy, in the midst of the Mediterranean world, thus far without value, made Rome the natural heart of that great organism. The Mediterranean, so neglected by old Egypt and Assyria, became the common arena and the bond of union of the extensive domains of Rome, and the highroad of civilised nations. The open ocean, then the dreaded insuperable obstacle to a further extension of mankind, had no function in the development of man. But now that, by the progress of astronomical science and the art of navigation, man has mastered that redoubtable abyss, and knows how to oppose the wind by the power of steam, the ocean, in its turn, has become the highway of commerce and intercourse between the most advanced nations of the earth. To its shores they flock, feeling, as by a secret instinct, that the power

and wealth of a nation, in this age of universal interchange of gifts, depend upon free access to that great door which opens for it the richest lands of the inhabitable globe. Thus the relative value of every one of the geographical elements is constantly changing for man with the development of his own powers and the progress of history.

It only remains for us to see how Ritter applied these various principles in his 'Erdkunde.' After what has been said, a brief review of the plan and the method pursued in it will suffice.

The intention of Ritter, as he informs us, was to treat of the whole globe in twelve books. This number was no arbitrary one. It is easy to perceive that the idea of a great organism, to be studied and described according to divisions marked out by nature itself, and their actual relations, was constantly before his mind. Each book was to contain one of the primary geographical individuals—a continent, for instance. The first book was devoted to Africa; the second to Eastern Asia, which is almost a continent by itself; the third to Western Asia. These are the only ones which he has written. What the other books would have contained we are not told. The continent of Africa is the most uniform in its outlines, in its structure, in its natural features in every respect; that of Europe is the most varied, the most highly organised. The order pursued, therefore, is from the simple to the more complicated, from the lower organism to the higher.

In describing a continent, Ritter, as I have remarked,

looks upon it as an individual structure, the controlling feature of which is a central plateau. Around that central mass, as around a main trunk, are spread the lowlands; and from its high margins descend stepwise in every direction long terraces, with their valleys and other streams, towards the low plains, or sometimes reach uninterrupted to the sea-shore. It is, therefore, in that order that he describes the various parts of such a connected mass of land. Beginning with the central highland, continuing by its terraces and lowlands, he terminates it by the peninsular appendages and the islands which belong to it. A first bird's-eye view, traced with master-hand, gives the general features, the plan of structure, as it were, of the continent, and indicates the arrangement and the relations of all its parts. Then, entering upon the detailed description, and proceeding from the cold and less-favoured regions to the warmer and richer climes, he characterises every natural division, treats of its physical condition, of its people, of its present and historical functions, and usually terminates by a retrospective view, in which he gives to the mind, enriched by the specific knowledge acquired, a still more complete and precise view of the whole organism, and of its distinctive characteristics.

A rapid view of the application of this method of description to the continents of Africa and Asia may substantiate this short statement, and serve as a key to the arrangement of the matters contained in the 'Erdkunde,' which appears to many rather intricated, perhaps because unusual. The first book, Africa, con-

tains four divisions—*Abtheilungen*. High Africa, or the main table-land; the transition forms to the lowlands, with their terraces and their watercourses descending from the highlands; the isolated plateaux of the Atlas and of Barca; and the lowland of North Africa, or the Sahara.

The large divisions are subdivided into sections, and again into chapters (*Abschnitte* and *Kapitel*), which equally correspond to so many physical regions, but of less extent and importance. In the first division, which treats of the central highland, the first section is devoted to the south margin, and its terraces descending towards the Cape of Good Hope, with three chapters describing the high table-land of the Orange River and its race of men, the middle terrace of the Karroos, the lower terrace, or the shore region. The second section comprises the eastern border of the highlands and its terraces, down to the shores of the Indian Ocean, with the two chapters treating of the Kafir coast, and of the coast of Sofala and Mozambique. In the third section we are led to the north margin of high Africa, in which we find, in four chapters, the description of the high terrace of Kaffa and Narea; of the table-land of Abyssinia proper, and the terraces which descend from that alpine land towards the sea; and the lowland of North Africa. The fourth section comprises the western margin of the continent, with four chapters, giving successively a view of the south-western coast of Africa from Cape Negro to Cape Gonzales; of the regions on the Zaire River in Congo,

of the headland of the Ambos and of superior Soudan on the north. A fifth and last section is devoted to that almost isolated member of the continent, the western half, or prolongation of the north margin, containing, in two chapters, the description of the table-land of the Mandingoes, the region of the sources of the Senegal, Gambia, Niger, and the Kong Mountains.

Having thus completed a first systematic review of the central highland, Ritter, in a second division, takes up the transition forms from the highland to the lowland—that is, the great river-systems and their neighbouring regions, which are always the connecting links, the great highways between the two for the people and commerce. One section is devoted to the Orange River, the characteristic stream of South Africa; another, in two chapters, to the terraces and streams of Middle Africa, the Senegal and Gambia, and the mysterious Niger, with East Soudan. The master stream, Nile, follows next, in six chapters—one for the region of its sources and the upper course; two for the middle course in Sennaar and Nubia; three for the lower course, Upper, Middle, and Lower Egypt, or the Delta.

The attention of the reader is directed in a third division to the isolated highlands of the Atlas and of Barca, which, detached from the main trunk of the continent, border it along the Mediterranean Sea and the ocean. The Atlas plateau, with its mountain-chains, its surrounding border regions along the sea-

shore and towards the Sahara, with the races which occupy it, and the small table-land of Barca, fill each one of three chapters.

The fourth and last division, the Lowland of Africa, comprises two sections, the eastern and the western half of the great desert of Sahara, and Sahel. In the first section three chapters describe, first, the eastern shore of that land ocean, and its entrances from Egypt; then its northern shores; while a third treats of the oases and their influence on the development of the neighbouring nations of the desert. In the second section the description of Western Sahara and Sahel, and the tribes of the desert, occupies the last two chapters. A retrospective view of the whole continent of Africa closes the book.

The continent has thus been methodically divided into its grand natural districts; each has been described, and the mutual dependence and subordination of each of those physical regions—their arrangement in a grand organic structure, as it were, is constantly kept in view.

Nor does even that organic division, if I may call it so, stop with the larger geographical districts which correspond to the chapter. In nearly each of them we find a series of explanatory paragraphs, *Erläuterungen*, which make as many minor groups, or treat of special subjects which belong to regions described in the chapter. As an instance, we find in the chapters treating of the Delta the following Erläuterungen:—On the two main arms of the Nile and the history of

their changes; on the inundations of the Nile, its freshets, its alluvial deposits; the foundation of cities on its banks in ancient times; the history of the formation of the Delta of the Nile; the valley of the Wandering, the Natron Lakes; and a retrospective view of the Nile stream and its influence on history. Still more special discussions form separate paragraphs under the name of "Remarks"—*Anmerkungen.* In all the sources of information are carefully compared, weighed, and referred to in numerous quotations.

The same method of description, at once so exhaustive and so thorough, has been followed in the two books and eighteen volumes devoted to Asia. But here the extent of that mass of land, the variety of that physical structure, the high historical importance of almost every spot of that old parent continent, explain the necessity for the distinction of a much larger number of natural regions. It would be useless to mention here more than the grand divisions and the order in which they are treated.

I have already said that Asia, being, as it were, a double continent with two central table-lands, forms two books. After an admirable introduction, which gives a general view of the whole continent, Ritter begins with the central highlands of Eastern Asia. The east and north margin and the central regions, the south borders or the Himalaya system, are described in as many sections. Next the transition forms, and the great watercourses descending from the heights of the table-land, are considered; the eastern

group, or China, and its mighty streams; the south-eastern, or Indo-China; the southern, or India proper, with the system of the Ganges, terminate the second book.

The third book, or Western Asia, is far more voluminous. Evidently, when reaching the true historical regions, the work grew under the pen of the author much beyond his expectations. One division—nay, one section alone—fills one or more volumes. Western Asia, which begins with the seventh volume of the work, scarcely terminates with the nineteenth. The first division describes the lands which Ritter calls the transition forms between Eastern and Western Asia. The system of the Indus, with the Punjaub, Cashmere, and the high valleys of the Himalaya, the Hundo-Khu, the high table-land of the Bolor, down to the lowlands of the Caspian, fill the volume. The Iranian world, or the central plateau of Western Asia, and the surrounding countries connected with it, begin properly the second half of the Asiatic continent and the second division. A full introduction, giving a synopsis of the plateau of Iran, under its physical, archæological, and ethnological aspects, precedes, and gives the general features which secure for the Iranian world an individual character. The eastern mass, or Afghanistan, the north and south margin, along the lowlands of Turan and the Persian Gulf, the western mass, or Persia and Aderbidschan, form as many large sections, and occupy two volumes. In the third division the transition forms, or the great watercourses, are considered,

the twin system of the Euphrates and Tigris filling two volumes. The fourth division begins the description of the isolated members of Western Asia. The peninsula of Arabia, to the south, occupies two volumes. The fifth division, in two sections, covers the peninsula of Sinai, Palestine, and Syria, the first with one, the other with two volumes. The last division is devoted to Asia Minor, the natural end, toward the west of the plateau of Iran, and is treated in two volumes.

It is easy to see, by the gradually greater extent given by Ritter to the latter part of his work, that besides the reason just assigned for it—namely, the increasing interest attached to those regions which have been, from the highest antiquity, the scene of history—the plan of the author underwent a slight modification. Ritter's habit of thoroughness, and the abundance of new materials accumulating every day, give this latter part of the 'Erdkunde' the form of a series of monographs, which may be considered as standard works on each of the countries thus described, and as embodying about the sum total of our knowledge up to the date of publication. Among the most new we may name the volume of Eastern Asia, containing a digested account of all the English and other labours in India and the system of the Himalaya; and, again, the two volumes on Arabia, which are entirely unique of their kind. The monographs of Sinai, Palestine. and Syria belong, it will be conceded on all hands, to the most thorough that exist. A series of mono-

graphs of another nature, treating of the history, the geographical extension, and influence on civilisation of several plants, of culture, and of domesticated animals—such as of cotton, coffee, of the camel and others—are interspersed among the volumes of the 'Erdkunde,' and remain models of the kind. In questions of that order Ritter seeks the laws, and one of his academical memoirs is devoted to an essay on the principles of a geography of the natural productions useful to man.

The picture that I have just attempted of Ritter's ideas, method, and labours, sufficiently defines, if I err not, the part performed in geographical science by that faithful and gifted scholar from that achieved by Humboldt. Humboldt seeks to determine the general laws of the physical world. Ritter seizes them as applied, and in their concrete and actual connection in every given country and in the whole globe, and considered nature in its totality as an element in the development of mankind, from which alone these natural forms and influences receive their true and final significance.

It is indeed a universal law of all that exists, as I have elsewhere said, not to have in itself either the reason or the entire aim of its existence. Every order of facts, like every individual being, forms but a portion of a greater organisation, the plan and the idea of which go infinitely beyond it, and in which it is destined to play a part. The reason of its existence is therefore not in itself, but out of it—not below, but

above it. The explanation of the beautiful but often mysterious arrangements of the physical globe is to be found not in it, but in the higher moral and intellectual sphere of man, for whom they were made, in order to be there the means of accomplishing a more exalted end than their more material existence. The key which opens for us the mysteries of the evolutions of history is to be sought in that future perfect economy which is its end, and towards which, under God's guidance, human progress is advancing with a steady step. A science of the globe which excludes the spirit-world represented by man, is a beautiful body without a soul. Ritter, as I trust I have abundantly shown, put a soul in that body. This will make his memory live for ever in the grateful remembrance of all lovers of true science.

In the earlier pages of this volume I have alluded to the gradual formation of Ritter's distinctively Christian character. In his letters to his Lili, just before his marriage, the reader has seen the full assurances of Christian hope. The loss of his wife, twenty years before his own death, was a blow from which he never recovered, but it strengthened his religious faith. In the full sense of the word Ritter was a Christian. It is true that, out of constitutional modesty and unwillingness to reveal his feelings, he spoke little of his faith; but it lay deeply at his heart, and showed itself in his active co-operation in the great Christian enterprises of the age. His voice was always heard in favour of church harmony; and when the Evangelical Alli-

ance met in Berlin about ten years ago, Ritter took the utmost interest in its meetings, and secured the active co-operation of the King and Queen. Mr Wright, the American Minister to Prussia, has told me that never did Ritter's earnest, humane, and catholic spirit display itself more conspicuously than on that occasion. He was steadfastly opposed to all forms of strife in the Church; but he cherished, as the chief joy of his life, his faith in Christ, and the grace which God had implanted in his heart. God's Word was the light of his steps; and it was the great end of all his scientific labours to confirm the truth of the Bible. Dr Hofmann, his pastor, the eminent cathedral preacher of Berlin, uses these words in his address over Ritter's grave: "No one who lived in near intimacy with him will forget the bright glance of his eye when the richness of God's grace was spoken of, nor that serious earnestness of his with which he traced the hand of the Eternal in His works; no one will forget that venerable head and that reverential face as he sat in the house of God during the hour of afternoon worship, nor the few but precious words with which he proclaimed his peace in God through Jesus Christ, and expressed his hope of future glory. No one could approach him without feeling that the richness and vastness of his knowledge were all subordinated to a desire for His praise, by whom, and through whom, and for whom all things have been created. The blessing of the meek was plainly his, and no one could be with him even for a season and not feel it to be so; for he would see the

peace of Ritter's soul and the humility of his nature pictured in every feature of his countenance. His was the face of a man whose labours, investigations, and researches—whose collecting, arranging, and linking together of facts drawn from a field uninvestigated before him, culminated in the study of the workings of God. Even in the midst of the woes of life, and those bitter separations which God's providence compelled him to meet, his head remained unbowed; for He whom he knew as his Redeemer from death was his Redeemer from every evil."

Ritter carried his religion into his scientific studies. This earth was to him not a mere dwelling-place for nations; it was the material out of which life is woven; it was the garment in which the soul clothes itself, the body wherein the spirit formed by God must move. This was Ritter's central thought; all his ideas illustrated, all his researches confirmed it; through the earth as his way he reached God as his goal. The globe was to him but the place where God's kingdom should be founded; and in all his study of man, Christ became the middle point. In his most valuable scientific writings the thought that underlies them all, whether his subject be mountain-heights or dark valleys, heaths or cities, is, that everything in the world comes from the counsels of God, and bears relation to the kingdom of Christ. This is the secret of those impressions which his geographical writings produce. Free from all striving after effect, his great aim was to show the working of the living God in the conditions

of history. This was the reason why he always expressed the purpose of his work in a manner equally indicative of his humility and of the religious bearings of science. On a presentation copy of his last volume he wrote with his own hand that it was another note added to the harmony of that general song of praise in which all branches of science must unite, if they will retain the honour which God has lent to them, until the time shall come when they shall come where they shall raise the Gloria in Excelsis in still nobler notes.

A brief passage, written by him in 1845, just on the eve of his departure for the Pyrenees, and found after his death, will throw more light still upon his faith. It runs thus: "Although now, in my preparations for my departure to West France and the Pyrenees, well and strong, yet my life lies in God's hand, whose grace and compassion have already accompanied me so many years, that in all my thoughts and actions I must give praise and thanks to Him so long as I live. Should it please Him not to send me back safely to my beloved ones and my work, but to take me to a place in His blessed kingdom, it is my request that there be no sorrow over my journey home to Him, for what God does is well done. My Saviour, in His compassion, will care for my eternal future. I am deeply conscious of my weakness and my sin, and yet I trust Him; for I know that God is everlasting love, and I know that my Redeemer lives, who will make His believers participators in His eternal grace."

There is little reason for me to dwell upon the quiet years which Ritter spent in his Berlin home. In that library which absorbed all his earnings, excepting what he applied to his simple wants, he passed his busy, happy, peaceful life. Accessible to all who visited him, gracious to all, and most helpful and kindly to all who seemed to him to have an earnest purpose, he will be remembered by scores who, like the writer of these pages, have seen him amid his books, maps, and papers. Such was his benignity, that little nieces and grandnieces peeping into his study would receive more than a passing word or smile; and "come little one" proved a kindly preface to a five minutes' refreshing talk, after which the good old man would put on his great horn spectacles once more and go on with his work. On Sundays he wrote letters to his old friends—long, discursive, charming epistles, full of his own sweetness, and always strikingly adapted to the character of the correspondent. The house in which he so long lived in Berlin has recently been taken down to make room for an elegant row of shops. Visitors to that city who may wish to know where Ritter lived, must look at the block on the Gens d'Armes Market, at the corner of the Tauben and Charlotten Streets. His library, which was so large that it filled three rooms, and was estimated at upwards of thirty thousand volumes, has all been broken up; some of his books have found their way even to America. It cost upwards of seventy-five thousand thalers, or eleven thousand pounds. It brought at auction but

fourteen thousand, or a little more than two thousand pounds.*

Ritter died September 29, 1859, at the age of eighty years. He was in good health almost to the last; and in a letter written to his friends at Schnepfenthal that same summer, his style is sunny as ever. He was buried on the 1st day of October, in the burying-ground outside of the Oranienburg Gate of Berlin.† On the night before his decease, as his pastor sat by his bedside and pressed his hand, quoting the beautiful twenty-third Psalm, "The Lord is my Shepherd," Ritter replied, "He has guided me thus far, and He will not desert me now." These were among his last words. But his memory yet lives. Germany is a nobler and better land to-day for Ritter's penetrating, powerful influence. The thousands who heard him cannot, if they would, shake off the spell which he laid upon them; and not in the enthusiasm which all his scholars feel for him, but in the deepening of all the Christian channels of Germany, there is an enduring record of his career. No one can visit that country now and not see that a new epoch is come; that among the foremost scholars of that land there is a recognition, not only of the spirit of Christianity, but of Christian ordinances, which, not fifty years ago, was foreign to the nation.

* These items, communicated to me orally by my friends Professors Petermann and Koner, I must quote from memory.

† I was on my way from the United States to attend his lectures a second time, when, while making a slight tour in Ireland, the news reached me through the newspapers that the great and good man had gone to his home.

Such lives as Bunsen's, Mendelssohn's, Perthes's, and Ritter's, cannot be spent in vain; and in Germany, just as it would be in England or America, they are all the more influential for not being professionally ecclesiastical. What the strength of Tennyson is to England, and the purity of Longfellow is to America, the avowed recognition of Christianity in Ritter, a man of science, is to Germany; and only those who have closely watched the influence of such men on their age know how unspeakably great it is.

THE END.

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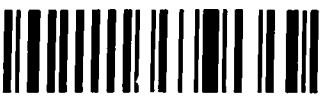

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